

SEPTEMBER

1945

This Issue

IS GRAND
T DAY IN
THE ARMY

Sergeant
George R. Ross

ODAYS
DELINQUENTS
WERE
ESTERDAY'S
INFANTS

Pearl Rogers

PEOPLE ARE
HUNGRY FOR
THE GOOD
NEWS

R. Dean
Woodwin

THE PICTURE

After Three Years in
Detention Camps, L
Gins Again

See, "They Now See
France, 'Ignorant' of
What Happens Here"
Page 362

VOLUME 36

NUMBER 7

5 Cents

Per Copy

An International Baptist Magazine

SEP 5 1945

MISSIONS





Will you follow Him in our great

CRUSADE FOR CHRIST?

AN inspiring program for the next two years was planned at the Council meetings in May, and will be launched on October 1, 1945. The over-all program is called *The Northern Baptist Crusade for Christ* and will have two parts . . . the *Christian Life Crusade* . . . and the *World Mission Crusade*.

Be sure to read all about this important program on Pages 384 to 386 of this issue of *MISSIONS*. Or you may obtain without charge, from your state convention office, copies of a little leaflet called *Northern Baptist Crusade for Christ*, which describes the two-fold program in detail.

The Sunday of Sacrifice will be observed in Northern Baptist churches this year on December 2, at which time an offering will be taken for the World Mission Crusade.

NORTHERN BAPTIST CONVENTION

MISSIONS is published monthly except in July and August at 10 Ferry St., Concord, N. H., by the Northern Baptist Convention.

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THE QUESTION BOX SEPTEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What chaplain wore his long black robe?
2. Of what church is Kermit Lawton pastor?
3. What is scheduled for October 7, 1945?
4. Who is President of Morehouse College?
5. Who was formerly a missionary in Japan?
6. Who taught Japanese in a naval school?
7. What has become old fashioned?
8. Who wear no jewelry?
9. When should we have become excited about delinquency?

Note that the current contest began with September and runs through June, 1946, and is open only to subscribers.

10. Who is H. K. Jerome?
11. Where were 531 church members reported in 1940?
12. Who gave up a career in professional baseball?
13. What is one of Christendom's favorite Christmas hymns?
14. Whose address is 1344 Connecticut Avenue, Washington?
15. Who fled as a refugee from Nazi Germany in 1934?
16. What is entirely a Baptist responsibility?
17. Who is Katherine C. Lenroot?
18. What president's prayer was in vain?

Rules for 1945-1946

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 15, 1946 to receive credit

WHO'S WHO

In This Issue

Marlin D. Farnum is Candidate Secretary of the two Foreign Mission Boards. He was formerly a missionary in Japan.

R. Dean Goodwin is the Home Mission Board's Secretary of Public Relations.

George R. Ross is a Sergeant in the U. S. Army, now somewhere in

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPARD, Editor

HORACE H. HUNT, Business Manager

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For subscription rates see page 354

Vol. 36

SEPTEMBER, 1945

No. 7

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Burma. He is a member of the First Baptist Church of Royal Oak, Mich.

Pearl Rosser is director of the department of radio education in the International Council of Religious Education.

Florence E. Rowland is a missionary of the Woman's Board, in India, in service since 1929.

Eva M. Shepard is a missionary of the Woman's Foreign Board, in service in Belgian Congo since 1937.

Who Will Police the Policemen?

CARTOON NUMBER 123 BY CHARLES A. WELLS



THE big powers have produced a plan to police the world against future aggression. At San Francisco the diplomats spent many weeks in discussing a charter of peace while skillfully avoiding the one paramount issue on which any peace-by-policing must rest. *Who will govern the conduct of the nations who do the policing?* They evaded that issue because each diplomat secretly had to confess that there can be no lasting peace until all nations accept the higher authority of moral and spiritual force which is too often glibly acknowledged in the pious platitudes of political oratory. To recognize and conform to such a force would lay these same nations open to challenge in much of their own economic, political and social conduct. At San Francisco a dramatic moment came when the spokesman for the Philippine Islands requested a clarification of the phrase, "the sacred trust of civilization." "Is there anything more high sounding than that," he asked, "and is there anything more empty?" The price of peace is justice and righteousness. "So long as powerful nations, like powerful individuals, wish to be a law unto themselves, there can be no peace," said Mr. David Lawrence in his syndicated column. Regardless of big nation police power, there will be no peace until above all police authority stands the power of moral conscience.—CHARLES A. WELLS.

Helen C. Schmitz is Home Mission Counsellor for the Eastern Division of the United States.

Stanley I. Stuber is Publicity Secretary of the Council on Finance and Promotion, and the Northern Baptist Convention's new Director of Public Relations.

The Biggest Monthly Gain in MISSIONS' History

The largest net monthly subscription gain in the history of MISSIONS was recorded in May when 3,424 subscriptions were received, as compared with 2,435 in May, 1944, a net gain of 989 for the month.

What is the explanation?

Could it be that rumors of MISSIONS decision to "freeze" circulation at the 50,000 "ceiling" because of the paper shortage, had become current in advance of the announcement published on page 293 in June, so that a thousand new subscribers wanted to get their names on the active list before it became necessary to start a waiting list?

Whatever the explanation, all have been accepted.

June likewise recorded a subscription gain, the figures being 2,541 as compared with 2,507 for June last year, a gain of 34.

The score now stands at 139 months of gain and only 7 months of loss since the uptrend started in the spring of 1933, more than 12 years ago.

Instructions to Subscribers

SUBSCRIPTION PRICE

	United States	Canada	Foreign Countries
Single Copies	\$1.25	\$1.50	\$1.60
In Clubs (5 or more)	1.00	1.25	1.45

Remit by Money Order or Draft. Make all Checks, Postal or Express Orders payable simply to MISSIONS.

Bills, coins, stamps are sent at sender's risk.

When you receive notice that your subscription has expired, renew it at once, if you have not already done so. Use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

LETTERS

From the Editor's Mail Bag

At the Annual meeting of our Piscataquis Baptist Association it was unanimously voted to send to **MISSIONS** a protest against the article, "Forgotten People in the Backwoods of Maine." This article is definitely out of order and is an insult to the people of rural Maine. We are not discounting the article. But the manner in which the author wrote it leaves the impression that this is the general condition of the rural sections of Maine, which is certainly NOT true. There may be conditions such as he

describes, but this is not alone characteristic of Maine. You will find similar conditions in every state of the Union. If the author looked into the general rural life of Maine he would see many well-kept homes whose families are well bred, cultured,

refined, and ingenious. Many of these people are members of our Baptist churches, and they feel a keen resentment at the way rural life in Maine has been depicted. If the author did not intend to create this erroneous impression, he should have



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made that fact known at the beginning. Conditions of rural Maine have been greatly misunderstood by people in the other States, but if they were privileged to see general conditions, as they exist, or if they should visit Maine themselves, they would easily conclude that we are not altogether savage, and that they would find as many evidences of civilization and culture as there are in any other area of the United States.—*Mrs. Edith C. Perry*, Association Clerk, Milo, Maine.

The Hancock County Baptist Association wishes to register vigorous protest against the implications in the article entitled "Forgotten People in the Backwoods of Maine." Undoubtedly there may be areas in our state where there is extreme economic need, but we honestly believe that conditions so vividly described are extremely isolated cases, and not at all indicative of the vast majority of Maine people. We regret that such an article was ever accepted for publication in our splendid magazine since we believe it to be unjust, misleading and wholly unrepresentative of the fine work done by our denomination in this state. We are in entire sympathy with the plea for aid to neglected sections of our state, but we do resent the wrong impression which this article gives the reader—namely,

that Maine is so backward and so unchristian that such localities are common among us.—*Sarah C. Tweedie* for the Hancock County Baptist Association, Maine.

I question the value of the article "Forgotten People in the Backwoods of Maine," which is cordially resented by fine upstanding rural Christians of Maine. I could show far worse conditions in the lodging houses of the south end of Boston in the territory of the Clarendon St. Baptist Church, but I would hesitate to imply that the boys of its Sunday school would grow up to be moronic "dolts" as the writer certainly implies concerning the boys of his church in Maine. I wonder that MISSIONS printed such an article on dwellers in rural Maine. You will probably hear plenty from Maine people about it. I add my protest.—*Rev. H. W. Flagg*, Thomaston, Maine.

We request the editor of MISSIONS to correct the false impression given about our Maine rural work as may be too vividly portrayed in the article, "Forgotten People in the Backwoods of Maine." We wish the editor to make it clear that rural work and conditions in this state compare favorably with maybe any other state.—*Rev. A. W. Brown*, Clerk of North Kennebec Baptist Association.

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JOHN W. ELLIOTT, President
Philippi, West Virginia

In your editorial "Must We Behave Like Nazis and Japanese?" it seems to me that you make no distinction between the bombing of cities as a military measure and the wanton cruelty of the enemy to civilians. The alternatives to bombing German and Japanese cities are abandoning the war or prolonging it with the attendant sacrifice of the lives of many more of our soldiers. Is MISSIONS advocating either of these courses? The alternatives to overcoming the Japanese who have entrenched themselves in the Philippines by in certain places sealing them in caves, are again abandoning the war or sending our soldiers into those caves to be slaughtered. Is MISSIONS advocating either of these courses? War is only to be deplored. But there would be one worse thing—to abandon the world to Nazi and Japanese brutality. Despite the implication of your editorial to the contrary, I think this is a "war for the decencies of civilization."—*Rev. David P. Gaines*, Waterbury, Conn.

Your editorial, "Must We Behave Like Nazis and Japanese?" is the

BAPTIST DIVINITY HOUSE University of Chicago

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sort of doctrine that has given the green light to the Nazis and Japanese, giving them the idea that all Americans are milksops and encouraging them to sneak in and torture and kill poor natives of small defenseless areas so that they might confiscate their land, resting assured that the United States would do nothing about it because smug Christians did not believe in war. This succeeded so well that they then dared make the attack upon Pearl Harbor. Do you not know that Japanese soldiers have been given every chance to evacuate caves or foxholes before the drastic measures are applied? Have you not read of many instances where they have pretended to be drowning and our boys have gone to aid them only to be attacked with hidden knives? If a Japanese or Nazi came into your home and attacked your wife or mother, would you then go the "second mile," in your ideology, and hand over to him your daughter?—*Mrs. E. J. Fallon, Scranton, Pa.*

It gave great satisfaction to many of us who have been battling to eliminate the liquor habit and traffic for these many years to read that fine article, "Cocktail Christianity." That is a new label indeed! With the greater part of the article I heartily agree, but some parts bear rethinking if not restating. Since when has anyone accused the W.C.T.U. of slowing down or not accomplishing something against almost insurmountable obstacles? For 70 years the W.C.T.U. has gone forward in the face of discouragement and the failure of many church leaders, both men and women,

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to back its efforts. Some of our prominent Baptist women are officially identified with it, besides thousands of members of Baptist churches. If this article awakens the indifferent it will be a glad day for those of us who do not intend to quit until the liquor traffic quits. Thousands of W.C.T.U. women are not "confused" as to what to do and how to do it.—*Mrs. Ruth E. Richardson, Providence, R. I.*

Congratulations on your appointment as a representative of the church press to the San Francisco Conference. I have read with pleasure your article in the June issue, for your handling of these current issues is uniformly good. MISSIONS is unfailingly interesting, and I give you all credit for its continued excellence and improvement.—*Prof. J. Duane Squires, New London, N. H.*

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The life of an editor is hard indeed. You are going to receive more than one letter refuting the story in May issue about conditions at Maymyo, Burma. It is a great pity you did not know about a letter that came recently from Dr. Ah Ma written in Maymyo telling of attending service in the pastor's home where the Christians of Maymyo have worshipped regularly with no lapse at all. There were 52 at the communion service. The parsonage is on the same compound with the ruined Rest House which Mr. Wagg called the "administrative building" because it was used by General Stilwell and his staff. I hope you will print this letter because I do not want our friends in America or in Burma to think that any Burma missionary will accept a statement like that of Mr. Wagg without protest.—*Mrs. Elsie N. Chaney, Ventnor, N. J.*

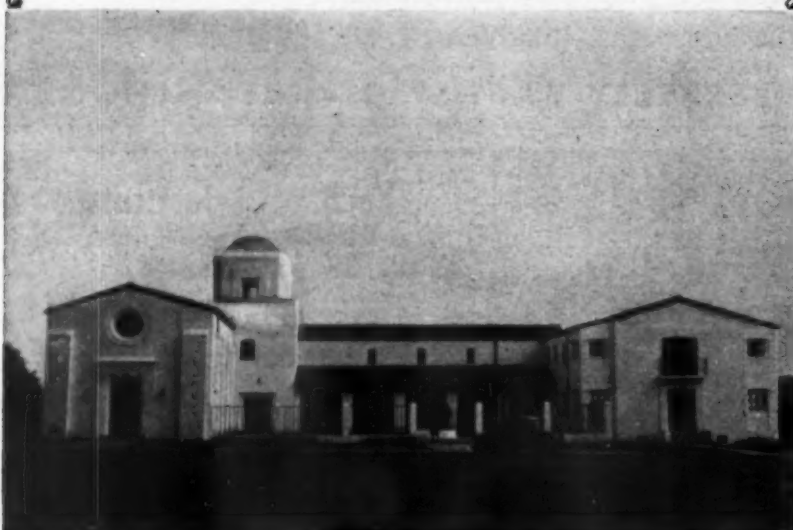
Believe me, of all the magazines and periodicals coming into my home, I prize *MISSIONS* the highest. I like its editorials, its world viewpoint, its tolerance and its many other good

points. And I read every word. It spurs me on to deeper ways of thinking even though I don't always agree.—*Mrs. F. J. Cronkhite, Tacoma, Wash.*

While I do not expect to see my letter in print, I would like to make a protest against the publication of any more letters. I have just reread Dean Goodwin's "The American Indian of Yesterday and Today" in one of your recent issues. Why can't we have more of such things instead of so much bickering about controversies and difference of opinion? Enough is enough! When I finish reading *MISSIONS*, as I have from cover to cover for many years, I would like to feel the incentive to be a better Christian, a better Baptist, and to help our missionaries more, instead of feeling just plain "mad" at so much controversy.—*Mrs. Edna M. Duell, Bolton Landing, N. Y.*

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That 50,000 Ceiling!

Why MISSIONS' circulation is "frozen" at a "ceiling" of 50,000 copies

AS ANNOUNCED in June (see page 293), the 12-year rise in subscriptions and the current shortage of paper of which no sign of relief appears on the horizon, finally compelled *MISSIONS* to fix a "ceiling" printing of 50,000 and circulation is now "frozen" at that level.

All subscribers now on the list will be protected. Their subscriptions are guaranteed so long as they are promptly renewed when they expire. Renewals should be by mail direct or through the Club Manager.

New subscriptions will continue to be received, but their remittances will now be placed in a fund and their names recorded on a waiting list. Their subscriptions will

begin as soon as their names can be transferred to the active list as vacancies occur through death, cancellation, or failure to renew.

All names on the waiting list will be instantly transferred to the active list as soon as the paper shortage is relieved or the War Production Board grants *MISSIONS* an extra allotment of paper.

If you are not now a subscriber or if you wish to have *MISSIONS* go to a friend or relative, now is the time to have the name on the waiting list. As in other realms today, a high priority rating is desirable. Early listing is therefore advisable.



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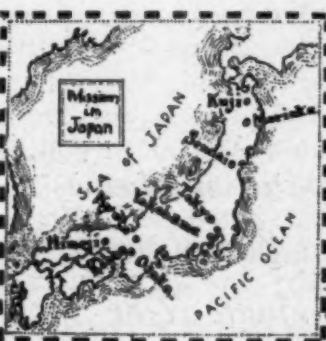
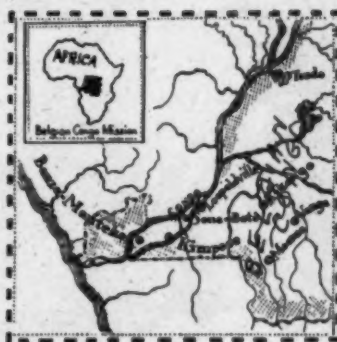
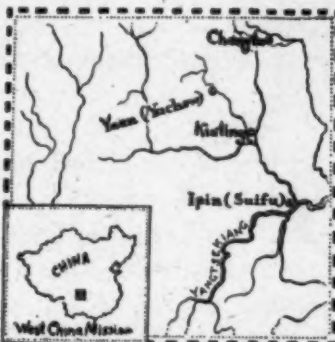
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THEY ARE CONCERNED!

Must they expect the fate pictured at the left?

The striking picture of children of all races and national origins, and the inscription was featured in a full-page newspaper advertisement during the United Nations Conference on International Organization that met in San Francisco, Cal., April 25-June 26, 1945



Picture and inscription reproduced by permission of Hale Brothers Stores, Inc., San Francisco, Cal.

For a report of the San Francisco Conference, see "The World Came to San Francisco," MISSIONS, June, 1945, pages 296-297, 300-308, and 314-315

*With reverent hope in our hearts
we watch, for a foundation of world peace
built with indiscriminate right
and unshakable strength*

MISSIONS

VOL. 36. NO. 7



SEPTEMBER 1945

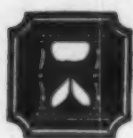
Do We Expect War With Russia?

TO THE congregation in the Episcopal Church in which he had been baptized and confirmed, General George S. Patton is reported to have said, "In my opinion, there will be another war." He warned the Sunday school pupils by saying, "You are the soldiers, sailors, and nurses of the next war." Shortly before this incident *The New York Times* carried an "off the record" news story from Rome in which a U. S. Senator was reported to have asked his audience of 250 American soldiers, "How do you feel about staying here and finishing the job by fighting Russia?" One soldier replied that he would stay and finish the job rather than have his two sons come over to fight Russia 15 years from now. Meanwhile preachers and government officials try to check what looks like a rising tide of unfriendliness toward Russia, allay suspicions and fears, and deplore "loose talk that the United States and Russia are bound to fall out and go to war." Perhaps Russia has good reason for feeling suspicious of the United States!

Is this growing anti-Russian sentiment the real reason for the proposed American peacetime military conscription? "The average American knows that peacetime conscription can only mean preparation for war against Russia," Colonel Roscoe S. Conkling, former member of President Roosevelt's Draft Appeal Board, is reported to have said at the recent hearings before Congress. "Nation-wide agitation for conscription by our highest army and navy heads and their followers is needlessly and recklessly sowing the seeds of war." The American people, therefore, have a right to ask a simple and straight question that calls for a

simple and straight answer. Peacetime military conscription, permanent occupancy of foreign air and naval bases, a postwar officer reserve corps of 400,000 sufficient to staff an army of 4,000,000, and alleged secret meetings of war and navy officials with representatives of various women's organizations to win their support,—against what nation is this military preparedness directed? Germany is now utterly prostrate. The ruins of Cologne, Berlin, and a hundred other cities, and the allied military occupancy of Germany for perhaps 20 years, make a new German threat to world peace unthinkable. Japan likewise is a desolate area of burned-out cities with hordes of people perishing in unimaginable misery. How can Japan ever wage war again?

The conclusion is inescapable. "To avoid war with Russia is a necessity for American statesmanship," said Mr. Norman Thomas at the same conscription hearings before Congress, "and the greatest single help would be total abolition of conscription." So the American people in this year 1945 face a crucial decision. Do they want war or peace with Russia? If they want war, and therefore approve conscription, Russia will do likewise and quickly surpass America in military preparations. If the American people want peace, then they must at once check the rising tide of anti-Russian feeling, vigorously oppose conscription, and promptly institute peacetime collaboration and good will. All the persuasive arguments in favor of peacetime conscription, such as education, health, discipline, etc., are inconsequential before the simple, straight question. Do we want war or peace with Russia?



The World Today



Current Events of

Missionary Interest



They Sleep in France Blissfully Ignorant of What Is Happening Here

SCATTERED across the earth are more than a hundred new American military cemeteries with endless rows of white crosses on which are inscribed the names of American men and women who occupy the graves. On Memorial Day (May 30th) an immense new cemetery was dedicated in France. Buried in it are 7,708 Americans. *The New York Herald Tribune's* correspondent who reported the dedication, took time to note names. "They were a cross-section of America," said he. "Most of them were members of the American 7th Army commanded by Lieut. General Alexander Patch. The general's own son, who died in the battle at Embarras, is buried here. Close by his grave are the graves of Hiromu Marikowa and Tsutomu Makaro, two Americans of Japanese ancestry. Nothing is known about these two Japanese youths except that they probably volunteered in one of the Relocation Camps in the Far West and gave their lives for the preservation of American democracy and the American way of life. Perhaps it is well that they do

not know what is now happening to their families, relatives, and former companions.

According to an editorial in *The New York Times*, for months "night riders" on the Pacific Coast have been spreading terror and applying the torch to the homes of many Americans of Japanese ancestry who have returned from the Relocation Camps and have tried to start life all over again. There have been 30 cases of violence, including 15 shooting cases, three arson cases, five threatening visits, and one dynamiting. In not one of the shooting cases has a suspect been arrested and put on trial. Meanwhile the California State Assembly has refused to permit use of its post office facilities for distribution of the booklet asking "fair play" for Japanese in the United States, and the California State Preservation Association adopted by-laws providing for refusal to sell or rent land or property to the returning American Japanese. Such un-American and undemocratic prejudice is not confined to the Pacific Coast. In New York State the Board of Education in Schenectady voted unanimously to outlaw and remove from school use a textbook *The Old World and Its Gifts*, because in its chapter on Japan it de-

scribed the Japanese as a "beauty loving, alert, clean, and intelligent people." Meanwhile in their soldier graves in France sleep Hiromu Marikowa and Tsutomu Makro and Alexander M. Patch, son of one of America's three-star generals, all three blissfully ignorant of what is happening in the land for which they died.

Liberation in Europe Presents Grave Church Problems

THE end of the war in Europe and speedy liberation of areas formerly occupied by Germany have created serious European church problems for which no solution seems immediately in prospect.

How can dispersed congregations be reassembled? In France, Poland, Greece, Rumania, Yugoslavia, Germany, millions of people have been shifted from place to place. Congregations and parishes with long histories and traditions have been dispersed. Their church edifices are destroyed. Ministers have become itinerants. Thousands of small towns and hundreds of large cities are today only heaps of rubble. They will likely be permanently abandoned by their now utterly homeless populations. All must be settled elsewhere. Further shifts will become necessary when industries are reorganized and relocated.

Appalling is the need of religious education to combat the terrific moral and social disintegration that has made severe inroads among people who for five years have been living as refugees and evacuees or in prison camps. Their adolescent children have lost all sense of discipline and normal relationships.

Theological education must start immediately to provide essential spiritual leadership in this emergency. Throughout Europe is a grave shortage of Protestant ministers for whom no replacements are in sight. Switzerland is proposing temporarily to

loan the services of 50 French-speaking Swiss ministers to serve in France until new French ministers can be trained.

A long program of rehabilitation of the existing ministry is required, especially in countries where years of food shortages have caused a physical breakdown and general ill health among the ministers. For the spiritual reconstruction of Europe nothing is more vital than an able, strong, healthy, evangelical ministry. Postwar Europe should be an immense, fruitful field for evangelism.

These conditions apply to all denominations and include Baptists. Fortunately the Foreign Mission Board's new representative for Europe, Dr. Edwin A. Bell is now in France making preliminary studies of European Baptist needs. He will go to Germany as soon as the military authorities give him permission.

Dr. G. S. Seagrave's Burmese Nurses Awarded Bronze Star Medals

ACCORDING to an announcement by the War Department, the heroic services of 19 Burmese nurses in the Seagrave Hospital Unit in Burma (See Paul Geren's article, "Just to Be Alive Surpasses All Other Facts," *MISSIONS*, March, 1943, pages 142-146), in connection with military operations against Japan from January 9 to May 20, 1942, has been recognized by an award to each nurse of a United States Bronze Star Medal. The citation reads, "These Burmese young women as nurses in a medical unit organized to provide aid for allied forces in Burma underwent indescribable hardship and fatigue, worked with limited supplies and facilities, and yet saved many lives, and did much to maintain the morale of the troops during the fighting and retreat from Burma." (See page 366)

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

IT IS NOW 11:59 O'CLOCK on the starvation clock of Europe.—*Herbert Hoover.*



NEVER IN HISTORY was the fate of so many decided so bluntly and by so few.—*A Polish Naval Officer*, quoted in *The New York Times*.



THE BIGGEST PROBLEM OF THE POSTWAR ERA is still the same old problem of the human heart. One might wish it had priority at the coming peace conference.—*Prof. Harold C. Mason.*

THE WORD "INDEPENDENCE" was not lost at Valley Forge; it was not lost in Bataan; why should it be lost in San Francisco?—*Brigadier General Carlos P. Romulo*, Philippine delegate to the San Francisco Conference.



WORLD RECONSTRUCTION too easily suggests the false picture of ourselves as architects planning to restore a demolished building. The fundamental truth is that we ourselves are part of the ruin.—*J. H. Oldham.*

His Grandest Day in the American Army

An American Army Sergeant visits the jungle hospital of Dr. Gordon S. Seagrave, the "Burma Surgeon," and now a Lieutenant Colonel in the United States Army Medical Corps, and records his impressions

By SERGEANT GEORGE R. ROSS

Note.—For this revealing picture of U. S. Army life in Burma, MISSIONS is indebted to Mrs. George R. Ross of Ferndale, Mich., who made extracts from her husband's letters available. She and her husband are members of the First Baptist Church of Royal Oak, Mich.—ED.



LEFT: The author at his desk somewhere in Burma. Exact location cannot be divulged

CENTER: One of the Karen nurses trained by Dr. Gordon Seagrave

BELOW: The doctor, now a Lieutenant Colonel, as he looks today, and an unidentified officer at the Harper Memorial Hospital in Namkham, Burma, before the war



IT IS hot and raining, of course, and the mosquitos are trying to eat me up or give me malaria. But I am batting at them between words as I write.

I had a jeep today and on the way back I picked up a Burmese woman and her little girl and boy. She had on only a thin filthy dress. The children were slightly better dressed. Since it was raining pitchforks, all were practically drowned. They were migrating from the town our army recently captured to a nearby village. The mother was skinny and less than five feet

tall. I imagine she weighed about 75 pounds. She spoke English but it was very hard to understand her. We see hundreds of such thin, poorly dressed, homeless, and jobless people. That is what war has done to these people.

Later I picked up some Chinese and because one of them had malaria, I dropped him off at the hospital of Dr. Gordon Seagrave where all the Chinese are treated. No "G. I.'s," are treated there unless in extreme emergency. He also takes care of Burmese men and women. The hospital is an unelaborate place, merely

a bunch of tents. One tent contains several stretcher beds and serves as the operating room. The nurses are all Burmese and capable. I could have watched any operation I wished, but I stayed away. That is not in my line. The "Burma Surgeon" is a God-send to these people here and to us.

We now have an electric light in our underground tent. With a little enterprising today we appropriated the essentials such as wire, socket and bulb. One lamp lights our hut very nicely. Now we are studying on how to make a fan. We think we can obtain the necessities from wrecked planes. This just proves that we are becoming more civilized! It's really the best place we have struck since we arrived in Asia, now that the Japanese menace has been removed from the immediate vicinity.

I saw the captured town today. It is nothing but débris. Not a building is undamaged, although many are partly usable after a thorough mucking out. They are filthy. Few trees are intact. Most of them look like swiss cheese or as though slashed by lightning. All that's left of one church is the front pillar and one side wall. Several others are standing but badly damaged.

Normally when you think of a town you think of substantial buildings, but these towns and buildings are anything but permanent. Few are brick and those few have naturally



A Japanese flag captured by soldiers in the author's company in one of the battles in Burma



The post office in a city in Burma as it appeared after Americans captured it. The name cannot be divulged

fared the best. The ground is full of craters, foxholes, trenches and bunkers. I saw one place where the Japanese had been entrenched on one side of a railroad track and the Chinese were on the other. The only way the Chinese could oust them was to tunnel under the road. The evidence is there in many tunnels just wide enough for a man to squeeze through. In one place they fought on a golf course. Soon it became a joke with us. When we would inquire as to the progress, we would ask what hole they were on and how many strokes.

The bazaar district is extinct. The flimsy shops were looted by the Japanese and when they moved on, the bazaar was stripped bare by the Chinese. Stories are current of how the Chinese would crawl out under fire to rob a Japanese of money, valuables, flag and sword and then leave the trenches to come back to town to sell or trade the spoils. The main object was trading for cigarettes which they then sold for prohibitive prices in rupees. It was quite a racket!

Recently I had an opportunity to visit the "Burma Surgeon" and I talked with him for about an hour. He is a busy man, but has things organized so that he has time to welcome even a G. I. visitor like me. I had read his book when we were back in India, but I never thought I would have an opportunity to see him in action. He operates mostly in tents which usually follow closely on the heels of the war-action. At present, however, he is using a building in town and the tents are utilized as wards.

He certainly is a fine fellow and anything but a soldier. He impresses me primarily as a Baptist missionary, secondarily as a surgeon, and thirdly as a soldier. However, he has rigid discipline. His Burmese nurses are attractive, bright and exceptionally capable. They talk fairly good English and have a fine sense of humor. I accompanied our Adjutant and Chaplain and we ate in the mess where they eat along with Chinese, Indians, G. I.'s, and anyone else who happens to be attached, or in the vicinity.

The nurses have been with him for years. About half of them dress in their native garb—a tight, wrap-around, long skirt with a tight-fitting blouse. The colors are loud, although the dresses are plain with no unnecessary frills. They wear no jewelry. Few have make-up of any kind. Most of them braid their long black hair, comb it straight back, and then wind the

braid very tightly around. Some wear the braids hanging down their backs. A few wear sandals. Most of them sport large G. I. shoes which are anything but flattering. Many have adopted regular G. I. clothes and are perfectly nonchalant about it. These nurses seem to have much better posture than the others for their native dress makes them seem restrained and to slump forward. Do I seem too observing? Well, I was there a long time and had quite an opportunity to observe them.

We three were the first to eat and I stood near where they congregated in the chow line. Many have acquired a G. I. strut and use G. I. mess gear. Some of the fellows connected with the outfit kidded them. They seemed to enjoy it and snapped back bright remarks. Dr. Seagrave keeps a close check on the girls. They are efficient and loyal and they work like mad for him. They are housed in an old Burmese resi-



Dr. Gordon S. Seagrave and three nurses in an army jeep on a mountain road in Burma. The chauffeur is Ma Bawk, a Christian Kachin. The others are Ruth, a Shan from Kengtung, and Esther, a Karen from Bhamo

dence. All the nurses live upstairs and he lives below. No association with men is allowed at night.

We had a good meal, quite different from the usual G. I. chow. There was a dish of some kind of rice or barley with a sauce containing pieces of salt pork. It was new, interesting, and not distasteful. It seemed peculiar to see so many different types of people all eating in the same mess line. It was a wonderful experience to see Dr. Seagrave and his hospital. Few of the American service men have been so fortunate.

Later Fred and I went with Chaplain Chamberlain to a church service at Dr. Seagrave's hospital and a song fest in the evening. We squeezed into the jeep with the Chaplain's assistant, and his portable organ. It was quite a jeep load!

Upon arrival we set up the organ and fixed an altar in the operating room, after we had removed the tables. It sounds uninviting but this was just what the doctor ordered. We collected a few seats and then the doctor took out his knife and struck a bell several times, remarking that, knowing women, he'd better give them five minutes warning. Soon they came, carrying their own chairs—steel bomb packing racks. All were spick and span, hair tightly pulled, and only a couple wearing slacks or G. I. clothes. The colors were gay and the pattern in the gingham cloth skirts varied. They were reserved, quiet and in a religious mood. A few G. I. members of the doctor's staff were there, a few Burmese boys and several outsiders like Fred and me. It was a communion service. Chaplain Chamberlain, an Episcopalian, wore his long, black robe. The service was quite different from our Baptist Communion. A wafer was used instead of bread, and there was only one large cup for all to use. Almost everyone present, including the entire staff of 40 or more went to the altar and partook. At the beginning of the service we sang hymns and those girls can really sing. They knew the hymns better than I and have very nice voices with plenty of volume. I was amazed. Dr. Seagrave has done a remarkable job of training them. It was a wonderful opportunity to hear them and a good service.

Fitzgerald, an artist, drew a picture of the Doctor from a photo and took it to him to be autographed, which he did. While we were waiting for the service to begin, one of the nurses was sitting in the laboratory on the porch looking through a microscope. Unknown to her, he sketched her and when she saw it, she laughed. On request she autographed it. "L. Bauk." When we asked the Doctor what "L" stood for he said "Little." He had two girls with the same name, and she was the smaller. The Doctor was surprised that she didn't tear up the sketch as he has known her to do such things.



Dr. Gardon S. Seagrave, two nurses, and an army officer observing the recovery from ether of a Chinese soldier. His leg has had to be amputated. The bandaged stump appears in the lower right corner

The big room, where the service was held, has a teakwood floor, similar to the floor in Henry Ford's Greenfield village buildings at home. There are small pieces of wood about a foot long and laid in a woven pattern. The same floor in the United States would cost many thousands of dollars.

Since I was on duty that night, I had to be back by 6:00 o'clock and take over. So I left

after the afternoon service but Fred stayed. They started singing about 7:00 and sang and talked until 10:30. The doctor talked, too, and Fred was greatly impressed. He just remarked, "This has been the grandest day I've spent in the army." I can also say that what I witnessed helps me feel that there is something worth living for, even in this mad country.

There were about ten of us at the next mid-week service in the Chaplain's tent. We had quite a discussion. We started out with a song fest where each chose his favorite hymn. Then the Chaplain read II Timothy, third chapter, and we discussed it for a couple of hours. I don't agree with most of the things the Chaplain says, but then that is what we are fighting for—freedom of thought and speech.

A week later we had another swell song service at the hospital. More of the fellows attended and we were really packed in. Everyone really puts his all in the hymns and it's swell. It reminds me a lot of the Baptist retreats at home where only those who are actually and honestly interested attend, and when they sing you sort of feel lifted up. I enjoy it more than anything I have done in a long time. I also attended the Sunday morning service which was the best attended yet. The numbers steadily increase and the Chaplain is becoming less formal which most of us like much better.

At another mid-week service in the Chaplain's tent, we sang hymns and then a guest, a Dr. Bell, a major in the British army, talked to us. He is a surgeon and was in the town while the Japanese occupied it. He told us of their treatment of the Burmese Christians. Naturally they regard all Christians as pro-ally and the Christians found it very tough. He is a Christian, a Presbyterian, and an Anglo-Burmese. He was given his choice of becoming the civilian doctor or going to a concentration camp. He chose the former and about two months ago he escaped. In the discussion and questioning he mentioned several times how much influence Christianity has had and still has in Burma. The great majority of the Christians in Burma are Baptists. He felt this was true because of Baptist missionaries and the Burma Surgeon who is so well liked and has

done such a wonderful job. Of course there were many other missionaries, but I'm not too familiar with their names.

That certainly gives a much different slant on this country than what I had gathered, and I've seen only a small section which has been stripped of people as well as materials. The Baptist church in this town was called the Karen Baptist. It is still standing, although damaged. After listening to him speak, I feel that I know more of Burma.

He also told of the educational work the missionaries are doing. The hills have many wild tribes and the missionaries persuade some young people to come and learn to read. Before long, he said, they learn also of Christianity. Then they go back to the hills and teach the others. He felt that if the war had not come to Burma, the majority of those tribes within the next ten years would have been mainly Christian. But in spite of the war, he is sure Christianity will continue rapidly as soon as missionaries can operate again. His enthusiasm and his optimism have taken much of the sting out of our being here.

On my last visit to the "Burma Surgeon's" hospital it seemed as though we sang ten times as well. We sang requests and those nurses seem to know them all. They have high pitched voices and with my feeble bass, I have plenty of trouble staying with them. Dr. Seagrave makes a good leader. While he has not much of a singing voice, he knows the hymns and he has lots of volume. There were about as many G. I.'s as nurses this time so we had a balanced choir. It was very impressive singing and without accompaniment. Again we occupied the operating room. As we came out, they were moving the tables back into position and bringing in five injured Chinese.

I take my hat off to Dr. Seagrave. In spite of adverse conditions of the worst kind, he's done a most remarkable job. It takes a great man to do such things, but the Doctor takes no credit. He says he is only doing God's work with the help of God.

I'm proud to be in the same army with this man. May God continue to aid him in his work now and after the war.

Today's Delinquents Were Yesterday's Babies

The rising threat of American juvenile delinquency might have been largely prevented if we had done something for today's delinquents while they were yesterday's innocent children. What can we do now?



Gambling and delinquency among boys often starts with street-corner crap shooting

By PEARL ROSSER

JUVENILE delinquency is the outward manifestation of the diseased condition of our social structure. The causes of delinquency have been known to us for years. We ignored these causes during the years when there were some controls to counterbalance them. But the war years have released these controls. So

the mounting rate of juvenile delinquency together with the lowering of the age range of delinquents have brought us to a state of emergency. Now, we are excited. We should have become excited about this when the juvenile delinquents were infants.

Riding roughshod over family life, the rights of individuals, the privilege of childhood to come to full development, have been the age-

old influences of broken homes, lack of understanding of parenthood, organized crime, the liquor interests, gambling and other vice. According to Judge E. J. Millington, the public education of youth is not so much that which a child receives through the school, the church or his home, but consists in the billboards, the newspapers, the radio, the evidences of the standard of living in the community, and all of those experiences which a youngster has as he makes contact with the environment which his town provides.

What are some of the causes of juvenile delinquency? First on the list is fractured home life. Divorce, separation of fathers from their families, working mothers, the moving of families from one community to another, the release of early teen-agers from parental authority, are all greatly increased during these war years. Poverty is next with its toll in terms of poor housing, filth, crowded community life, inadequate schooling, child labor, and the lack of those resources to enable a child to come to full development. Organized crime has found that children learn quickly. They make the best pickpockets, shoplifters, peddlers of contraband articles. In one of our cities the police discovered a School for Crime whose candidates were young boys. Commercialized interests in the liquor traffic, narcotics, recreation and gambling have been unscrupulous in their approach to children. Degradation for adults who have succumbed to these influences naturally affect children and youth. Some people say that juvenile delinquency is really the result of adult delinquency.

Other devastating influences are war excitement and adventure, coupled with tension, anxiety and apprehension on the part of older people. Children and youth have reacted with restlessness, defiance, and emotional disturbances, and have found themselves in real trouble. Our communities have offered too little wholesome and planned recreation. Much of it must depend on volunteer leadership through the church, after-school activities guided by volunteer teachers, and agencies such as the Boy Scouts, Girl Scouts, Y.M.C.A., W.Y.C.A. and others. As the war has made

demands upon men and women of all ages for additional services and called for long working hours on the part of those employed, it has become increasingly difficult to secure volunteer leadership. So the terrific proportion has begun to operate. With tensions increasing, our controls seem to be decreasing. This throws children on their own responsibility before they are ready for it. How true it has become that, "whenever there is a war, children are the first to suffer."

Pessimism would be the order of the day if no one were doing anything about such a bad state of affairs. Although not nearly enough is being done, and that not too quickly, some things are under way. We have a vigilant Children's Bureau in Washington, D. C., with Dr. Katherine C. Lenroot as chief. Its record is one of which we can be proud. Constant watchfulness of child labor infringements, with swift and definite corrections has been one of the major tasks. Through the Children's Bureau many agencies have found a way to work together to attack the problem of child care on a broad front. Practically every need can be met if parents, churches and communities would avail themselves of the resources of this group. No request seems too trivial for the workers in Washington to consider. In like manner the United States Office of Education and the Federal Bureau of Investigation are doing their utmost on behalf of children.

Public school teachers have stayed by their tasks even at great sacrifice and in the face of greater difficulties in teaching. Other community groups have striven to keep their services to children constant. Many welfare agencies are each in their own way seeking to relieve the situation. The church and the church school is recognized by many as one of the chief bulwarks against delinquency. J. Edgar Hoover of the Federal Bureau of Investigation has recognized the Sunday school as essential to the experience of every boy and girl. Now, if the efforts of all of these agencies were added together it would make an impressive force for the task of preventing disaster in the life of a child. Lacking only is coordination of these efforts into a cohesive impact

upon child life. Juvenile courts report only a spotty cooperation from the various agencies concerned with children. Some way must be found for the agencies to unite in the selection of someone or group to work with the courts in the rehabilitation and assisting of children.

Many things can be done to prevent delinquency and to protect children from erroneous ways. One major task is to restore the sanctity and effectiveness of home life. American standards of living have been high, but for years, there has been an eating away of the stability of the American home. Divorce has gradually, steadily increased. Parental influence has become old fashioned. With the American spirit of independence taught to children in their earliest grades, there was bound to come a revolt against unreasoning domination on the part of parents. So we must find a way for home makers to be confronted with the real meaning of their opportunity. The office of parenthood should be understood and welcomed before children arrive. Preparation for marriage and homemaking should begin much earlier in the life of the individual. We have customarily thought that preparation for marriage should not be discussed until young people had selected their life mates and were on the threshold of marriage. More and more we see that basic preparation for living together must be included in the curriculum and training of those in childhood. At first this may be simply the opportunity to live in a family environment in which mother and father demonstrate the rewards of happiness in marriage. In later childhood there may have to be the conscious education of boys and girls to an appreciation of the role of each other in the world. Too early in life do we create an antagonism between members of the opposite sex by calling a little boy a "sissy" if he does something that we in our adult minds have classified as feminine. We call a little girl a "tomboy" if her enjoyment comes from the more active games and sports. This artificial classification of activities and the attendant scorn tends to create difficulties on the part of children to learn to work and play together. Later it results in the lack of appreciation of

men and women for each other and marriage comes to have only the partial foundation of sex attraction. At the heart of home life should also be the Christian motive and the impelling power of God's Holy Spirit.

Another thing that must be done is to provide for children and youth those resources that will contribute to their maximum development. We must find the way to overcome the economic handicaps which parents have in the rearing of their children. Every child in America regardless of race, religion or nationality should have the right to a decent home, adequate schooling and some of the opportunities for further development which goes beyond the ordinary high school. We must make sure that legislation is of such a nature as to equalize opportunities for all in all parts of the country. I am sure we can extend this attitude throughout the world.

Any program of juvenile protection must include adequate wholesome recreation for children and youth within their community. This is so obvious that it needs only to be suggested. Children and youth need to play. It is their business and the way in which they develop. We must make it possible for them to play under the best conditions possible.

Are Baptists doing anything about this problem? They are. The Post War Planning Commission of the Northern Baptist Convention set as one of the denomination's twelve goals to develop Christian Home Life and to dispel the juvenile delinquency which has become a blot upon our nation. A committee representing the boards and agencies concerned in a program of caring for children and youth was organized. The committee calls itself the Committee on Juvenile Protection and Child Welfare rather than a committee on juvenile delinquency. *The committee believes it is more sensible to seek to protect children than to be concerned with them only after they have involved in bad practices.* Rev. Emil Kontz is Executive Secretary.

In order to develop a practical plan of work for children to recommend to the Northern Baptist churches, the committee has submitted a suggested plan to 100 experimental centers

for suggestions and corrections. These centers have agreed to try it out and to indicate the places at which it can be strengthened and the places at which it is too weak. The results of this experimentation will come to the committee for reworking early in September 1945. The revised and practical plan should be ready to recommend to all churches before the year is finished. It will then be the responsibility of every one who names the name of Christ to heed the warning of Jesus when he said, "But whoso shall offend one of these little ones which believe in me. . . ."

More than all the other things the church needs to perform those functions which are its specific task. More and better church schools, the Church School Enlargement Program, the program of "Winning the Children for Christ," the Home Visitation Crusade, and all other efforts to reach folks with the gospel message must be expanded and vitalized. Until God's Holy Spirit finds the way into the hearts of men, women, youth and children transforming them into followers of our Lord Jesus Christ, there will be constant threat to the children and youth of our land.

Will you as a Baptist become concerned and appraise the situation in your community? How many children are getting into trouble? How are they cared for through the courts? What kind of detention homes are available? Are these places of cure or do they instruct in crime? Are juveniles put in with hardened criminals? What are the facilities in your community for helping children to develop into wholesome and healthy men and women? What is the divorce rate in your town? Can something be done to encourage those getting married to face up to the real significance of it? Are the living conditions such that parents can make a happy home for their children? Are there adequate curbs to liquor traffic, the sale of narcotics, obscene literature and motion pictures, dishonest advertising, gambling and other vices? Is there a way for churches, public schools, parents and leaders in other groups interested in children, to work together toward a real program of juvenile protection? Are the churches doing their utmost to reach and win every child and youth with Christian teaching? Are Baptists in your community concerned? Are you?

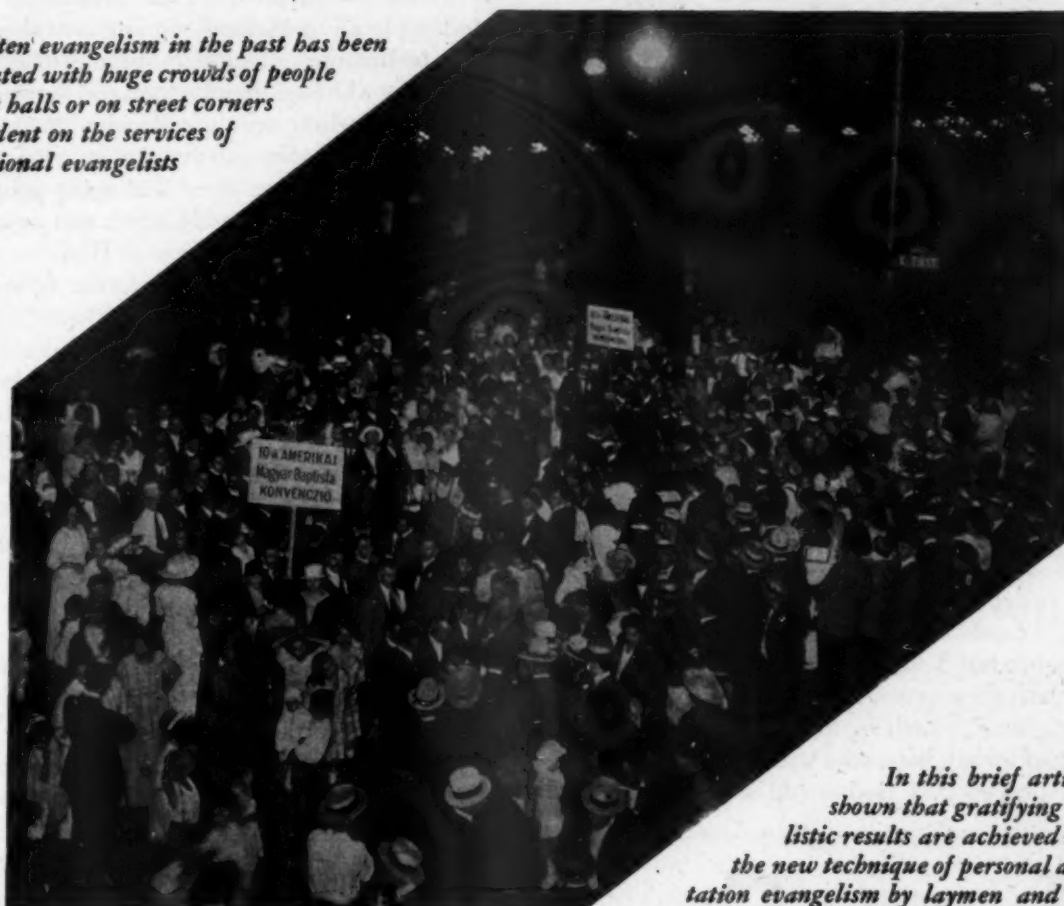


Miss Mary Murray, missionary in a Detroit defense area, solves the problem of juvenile delinquency by her trailer chapel in a trailer-camp community

People Are Hungry For the Good News

It is not the pastors but laymen and laywomen who prove to be the most effective evangelists

Too often evangelism in the past has been associated with huge crowds of people in vast halls or on street corners dependent on the services of professional evangelists



In this brief article it is shown that gratifying evangelistic results are achieved through the new technique of personal and visitation evangelism by laymen and women

By R. DEAN GOODWIN

THE heart of visitation evangelism is in the work done by lay people. They become the evangelists. They return from their visits in which they seek to win others to Christ, rejoicing even as the 70 who returned from their visitation evangelism in the villages of Galilee under the leadership of Jesus.

In Scranton, Pa., more than 20 men went out three nights in one week, and secured 29 decisions for Christ. Pastor W. D. Golightly of Immanuel Baptist Church said afterward: "The thing you said would happen, has happened. Our men are delighted with their efforts and much interested in carrying on the work." In Columbus, Ohio, the

owner of a variety store was calling with another man. On their list was a mother of three children who had been left by her husband. Although bitter because of her experience, when the winsome Christ was presented to her, she made her decision for Him. "Isn't that wonderful!" remarked the business man after they had gone on their way. "I want to do this work often." A California layman made a few calls with Rev. E. Ray Dugger, who was directing evangelism crusades on the west coast during January. He said, "This has been one of the greatest spiritual moments of my Christian life."

Pastors who fail to lead their lay members into the work of evangelism are failing to introduce them to the one supreme opportunity in the entire Chris-

tian life to have the deepest joy they can ever know. Mr. Dugger, who has persuaded many reluctant laymen to do the work of an evangelist, said, "I wish that every member of the church could know the joy of having a little part in helping a man to make a decision which will change his life for eternity."

While the lay church members are discovering new satisfactions in the Christian life, they are making another discovery also. They are discovering for the first time that people *want* to be invited to follow Jesus Christ. Many men believe sincerely that the man outside of the church does not wish to discuss his relationships with God. The contrary is often the truth. "Last night one woman on whom we called told us that she had been increasingly unhappy with her life," reported a woman in Temple Church, Albany, N. Y. "The woman wanted to get back to God and the church and start all over again. She said to the visitor, 'I had a feeling that God would send someone to help me and you have come.'"

A steel mill worker in Pittsburgh, Pa., was found to be in a similar mood of expectancy. When Rev. R. A. Unger of the Donora Baptist Church, called with one of his laymen, the steel worker said, "When I came home from my shift in the steel mill at three o'clock yesterday morning, I turned on the radio. Christmas carols were being sung. I have no religious background, but I longed to know the kind of life about which they were singing. While 'Holy Night' was being sung, I knelt by my radio and prayed for myself and for my wife, who was asleep in a nearby room. I prayed that God would send someone to

show me the way. And here you have come in answer to my prayer."

In Albany, N. Y., on Washington's birthday, Pastor Kermit Lawton of the Madison Avenue Church saw four young girls coming toward him. The leader said, "We want to be Christians and join the church." The girls were in their early teens. One had Catholic and another had Jewish background. The pastor commented, "This Crusade is doing something to all of us. Soul-winning is in the air."

Such testimonies, which could be multiplied, show that pastors who lead their laymen and laywomen to become evangelists are introducing to them the richest experience they can ever know in their entire Christian life, and they show that many people are hungry for the good news of Christ, and welcome a visitor who will introduce them to Him.

After five months of the Visitation Evangelism Crusades in the fall and winter of 1944-1945 and in cities and towns all over the Northern Baptist Convention area, nearly 5,000 people had been led to make decisions for Christ and to unite with churches. In one week of visitation one church was able to report over 150 decisions. The average for each church which participated in the evangelism program was about 25 decisions. Lay members of Baptist churches are proving themselves to be the most effective evangelists we have. If a church does something to enrich the life of the members, and at the same time introduces new people to that richer life, then it is performing its unique function. These results are being accomplished by the Home Visitation Evangelism Crusades, under the direction of Home Mission Secretary Walter E. Woodbury.

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

Baptist Missions Preceded the Army by 50 Years in Okinawa

In reporting last June's invasion of Okinawa the newspapers were not aware that Japanese Baptists had brought the gospel to the island 50 years ago

SINCE the invasion of Okinawa last June newspaper headlines have made all Americans familiar with Naha and Shuri. Have Baptists thought of the

By MARLIN D. FARNUM

Baptist church at Naha? Or the Baptist Chapel at Shuri? Since 1891 the island of Okinawa has

been within the area of Baptist mission responsibility. Another Baptist Chapel is near the airstrip at Itoman. Two other chapels on Okinawa have been centers of

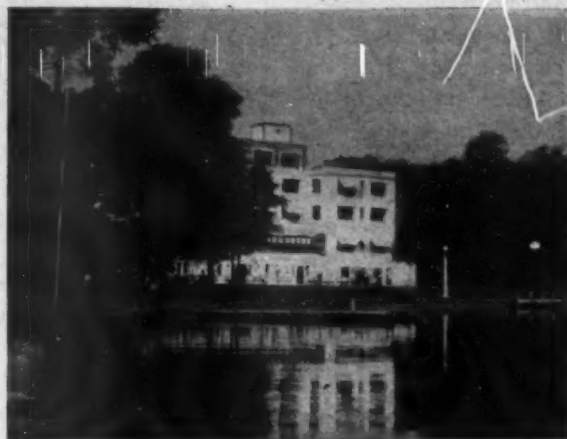
Christian work carried on by Baptists. In 1890 Missionary Robert A. Thompson of Kobe first envisioned the need of bringing the gospel to the people of Loo Choo, as Okinawa was then known. The first Baptist representative was Rev. Michinosuke Hara who went to Naha in 1891. With funds provided by the Japan Baptist Mission, he rented a house to serve as temporary headquarters for his ministry. There was such ready response to his message that the house soon proved too small. So the Mission erected a large church building. Soon four other chapels were established. No American missionary was ever stationed on Okinawa because the Japan Mission early adopted a policy advocated by Dr. Thompson that "evangelism of the area must be carried on by Japanese as the climate is too hard on Americans." With periodic visits by missionaries and Japanese Baptist leaders the work advanced through the years until according to the last available statistics (1940) there were 331 Baptist church members and 404 Sunday school pupils served by one ordained and three unordained pastors and one woman evangelist.

The 2nd Green Lake School For Town and Rural Pastors

Ideas and practices that are novel because they have been forgotten, accounted for the original quality of the second school for town and country pastors at Green Lake, Wis. Symbolic of this was a grist mill operated by hand to grind wheat into cereal which was served steaming hot at breakfast. Cereal thus produced retained its vitamins and minerals. It cost one-fourth as much as devitalized prepared cereals. The rural pastors learned

these facts. But they learned, too, that there is a way of life for rural people which may be full of meaning and wholly Christian.

Honey Creek, Wis.; Dr. C. Arild Olson, U. S. Department of Agriculture; Dr. Henry S. Randolph, Secretary of Rural Work of the



The hotel at the Green Lake Northern Baptist Convention Assembly property has been named Roger Williams Inn. The past summer's conference schedule was highly successful and an account of the season's activities will be published in a later issue

From 14 states came 21 pastors to the school which met on the grounds of the Northern Baptist Assembly under sponsorship of the Home Mission Society and the Board of Education. They studied the Bible, hymnology, cooperative work, church publicity, church financing—all with a special emphasis upon the rural aspects of these subjects. They learned how to beautify the grounds of the country church by landscaping and planting shrubbery about one of the Northern Baptist Assembly buildings. They learned methods of cooperatives by cooperative purchasing and preparation of their food and by mutual sharing in the responsibilities of the school.

Secretary Mark Rich of the Town and Country Department of the Home Mission Society was Dean and Russell Barbour directed activities. Special lecturers included Dean Glenn B. Elwell, Colgate-Rochester Divinity School; Rev. C. R. McBride,

Presbyterian Board of Missions; Prof. Calvin Schnucker, Presbyterian Seminary, Dubuque, Iowa; and Dr. Luther Wesley Smith.

Annual Conference in South India

By FLORENCE E. ROWLAND

WITH the smallest attendance in more than 50 years, the annual South India Baptist Mission Conference met in Nellore, India, December 28, 1944-January 1, 1945. The program theme, "I press on toward the goal," was indicative of the spirit of all present, who included only two married couples, 10 men without their wives, one woman without her husband, and 17 single women missionaries of the Woman's Board. Facetiously the 12 men when election of officers was scheduled, warned the 20 women not to stuff the ballot box.

Dr. F. P. Manley expounded the goal, in four challenging devotional messages: "Christ—The

Personal Goal"; "The Kingdom of God—The Social Goal"; "I press on—My Personal Responsibility"; and "Seek ye first his Kingdom and his righteousness—Our World Responsibility." He made so convincingly clear the need of a clear-cut straight-to-Christ personal goal, and the necessary outreach to others, that such an attainment naturally demands. Salvation is the "free gift of God," but never truly ours until we have earned it.

The evangelistic note was sounded in the conference in emphatic earnestness. There were three conference periods on "Pressing toward the Goal" devoted to three topics: evangelism; education; and medical service. In the evangelistic period, Rev. H. K. Jerome, a touring evangelist, presented "Pressing toward the goal in evangelism, as seen by the Indian church." Rev. John Martin presented it, "as seen by the evangelistic missionary." In the educational period Headmaster Ravi Varma, of Ongole Boys High School, presented, "Pressing toward the goal in education as seen by an Indian educationalist." Miss Olive Jones presented it, "As seen by the missionary educationalist." In the Medical period, Dr. Ivy Stephen, of the Nellore hospital, presented, "Pressing toward the goal in Medical Service—as seen by an Indian medical worker," and Dr. Carol Jameson presented it, "as seen by the missionary medical worker."

The jubilee banquet of *The Baptist Missionary Review* was held Friday evening. On the tables were two runners—one giving, by decades, the names of the Editors, and the other, the Business Managers, with their years of service. On each table suspended between decade poles,

► Wartime paper shortage has made it necessary to limit this issue and that of September to 48 pages. Certain departments have had to be omitted temporarily and others curtailed in space. It is hoped to restore the November issue to the standard 64-page size. *Missionary Review* is confident its friends will understand and will accept this temporary adjustment. You can cooperate by sending your subscription renewal well in advance of its expiration and thus keep your name on the list. Moreover, like other business enterprises, *Missionary Review* has a shortage of clerical help.

were wee Baptist Missionary Review booklets. In each was an item of interest or news, taken from editions of the past 50 years. Each of us received one, and read the item for all to hear.

One evening was pleasantly spent amid Christmas decorations. Men from the Royal Air Force joined with us to sing spirituals under Mrs. A. T. Fishman's interpretive leading.

In appreciation of our hostesses, we repeated the appreciation recorded in the records of the conference of 50 years ago, "The hospitality of the missionaries and their families was unstinted and contributed much to the success of the meetings. It was greatly appreciated." Alas, the missionaries who showed us hospitality this year had no families! They are seven and all are single women! Nevertheless, it was good for us to be together, to gain strength from each other, and together to press toward the goal—Christ—who is also our Guide.

Italian Baptist Convention in Detroit

The annual convention of the Italian Baptist Association of America was held at the Italian Baptist Church of Our Savior, Detroit, Mich. Convention theme was: "The Church of Christ in our Chaotic World." The program was excellent; the spirit of friendship and fellowship was grand; reports were encouraging;

and the addresses were constructive and uplifting. The number of baptisms reported was 257. Money raised for all purposes totalled \$63,152. Many churches are striving to become self supporting. Most of them have had Vacation School with good results. Substantial help has been sent to the Baptist orphanage in Rome, Italy. The churches also made a great contribution to the National Evangelical Committee for Italian Relief. Included among the speakers on the program were G. P. Beers, R. E. Nelson, R. C. Ostergren, T. T. Brumbaugh, executive secretary of the Detroit Council of Churches, Dr. W. G. Colman of the Highland Park Baptist Church and Dr. H. H. Crane of the Central Methodist Church, Detroit. Dr. Antonio Mangano of Brooklyn, beloved and respected by all, was president, and Pastor Valentino Panizzoli of the host church was secretary. During the convention, his people celebrated his 25th anniversary in the ministry.

New officers elected are: President, Mr. Bart D'Arcangelo of Buffalo, N. Y.; Vice-President, Rev. Frank Parisi of Springfield, Mass.; Secretary, Rev. Valentino Panizzoli of Detroit; Treasurer, Rev. Frank Valdina of Hyde Park, Mass. Editors of our publication, *The New Aurora*, Dr. Angelo Di Domenica and Rev. A. F. Vasquez of Philadelphia, Pa.



The United Nations Relief and Rehabilitation Administration, familiarly known by the initials UNRAA, has issued two pamphlets for free distribution, "A Program on UNRAA," and "UNRAA: Aims and Progress." Church leaders and all persons interested in the relief program may have copies on application to UNRAA, 1344 Connecticut Ave., N. W., Washington 25, D. C.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Mission Monthly*, the name was finally changed to *MISSIONS*

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Field Correspondents in Four Continents

Vol. 36

SEPTEMBER, 1945

No. 7

The Atomic Slaughter of Women and Children And the End of the Second World War

THE Second World War began September 18, 1931, with Japan's invasion of Manchuria. It ends with Japan's surrender after nearly 14 years of global barbarism and bloodshed that surpassed all previous savagery and slaughter. Perhaps Russia's last hour entry is the final factor that ends the war. More likely history will record that the massacre of hundreds of thousands of women and children by the atomic bomb dropped on Hiroshima made Japan's surrender inevitable. On that serene Sunday in August when Americans were attending church, reading the Sunday papers, listening to the radio, a densely populated Japanese city was being destroyed by American harnessed forces of the universe. Hundreds of thousands of civilians, women, children, infants at their mothers' breasts, were burned to a crisp or mangled so horribly as to obliterate all distinctions between male and female corpses. Four days later the ghastly scene was repeated at Nagasaki. It is terrifying to reflect that during the final days of the war these great and glorious United States were thus plunged

into the bottomless pit of inhumanity. Even a frenzied mob at a prize fight retains a sense of fairness and condemns hitting below the belt. For countless years throughout Asia the fair name of America will now be remembered and despised. "America has become the synonym for destruction," wrote H. W. Baldwin, military columnist in *The New York Times*. "The new atomic weapon will sow the seeds of hate more widely than ever. We may yet reap the whirlwind." Do you recall *MISSIONS'* editorial last May, "Must We Behave Like Nazis and Japanese?" Can any American hereafter condemn German or Japanese for what was done to Coventry, Warsaw, and Manila?

Unpredictable are the moral and political consequences when the American people experience their inevitable, sickening revulsion of feeling. For decades to come they must despise themselves for what their War Department deliberately sanctioned and ordered. Momentous are the words in the Pope's official newspaper, "The last twilight of the war is colored by mortal flames never before seen on the horizons of the universe from its heavenly dawn to this infernal era." Those "mortal flames" were of *American origin!* British conscience was deeply stirred. Amid their own war ruins and recalling the nazi air raids on their own cities, the British people nevertheless wrote in their newspapers, "The Crime of Hiroshima!" and "My God! Has the world gone crazy?" Outspoken was Dr. Bernard Iddings Bell in a sermon in New York's Trinity Church on Wall Street:

Victory gained by the atomic bomb will be at the price of world-wide revulsion against the United States. Now it has been shown that our methods of war are cosmically and cold-bloodedly barbarous beyond previous experience or possibility. At one shot we annihilated more than 100,000 civilians. In spite of universal horror we repeated the performance at Nagasaki. In all Asia, and elsewhere too, American religion and democracy now stand discredited.

In this solemn hour of victory when Americans thank God that 14 years of barbarism and slaughter have come to an end, something more than gratitude is needed. In the sackcloth and ashes of repentance Americans must ponder Dr. Bell's ominous implications, for this is how the United States won the Second World War.

Moral and Spiritual Dynamite For this Year's Labor Day

LABOR DAY became a national holiday in 1894 when President Grover Cleveland signed the Labor Day Act. Oregon in 1877 was the first state to establish Labor Day and Wyoming in 1923 was the last.

In recent years the Christian church has taken increasing interest in labor conditions. No pronouncement of the Federal Council of Churches is more widely read or quoted than its annual Labor Sunday Message. While the church rightfully is interested in practices, hours, wages, and other technical labor-management-capital conditions, its chief concern must always be with the basic moral principles that underlie all human relationships. "A church that tells a man how to run his business is outside its territory," said Bishop Francis J. McConnell, "but if a business forgets human values, then the church has something to say." Wherever human values are casually forgotten, carelessly neglected, or purposely repudiated, whether in a coal mine or in a department store, in a sweatshop or in a restaurant, the church must be profoundly disturbed. Nor is such neglect of human values chargeable exclusively to capital or management. "The sweat shop employer's sins have been fully matched by the viciousness of the racketeering labor leader," said Roy L. Smith in *The Christian Advocate*.

Labor Day Sunday likewise brings a missionary challenge. Cheap mass labor exploitation in Africa and Asia has long been one of imperialism's most grievous sins. No enduring, self-supporting Christian movement can be established on such economic injustice.

Today a more insidious danger appears. It is insidious in that it will likely receive public approval. Both organized labor and the church should be mightily disturbed over the proposals to use millions of German "slave laborers" in rebuilding the devastated areas and cities of Europe. It was fully justifiable to have damned the nazis for their own wartime use of "slave labor" from Poland, Czechoslovakia, Holland, and other occupied countries, but that does not

now justify Russia or France or any other country in using German "slave labor" in retaliation. Decades of social and economic gains achieved in the organized labor movement would ultimately and inevitably be jeopardized by acquiescing in such "slave labor" policy, and the prestige and leadership of Christendom would be damaged as irreparably as a bombed German city if the church fails to denounce such repudiation of human values.

There is plenty of moral and spiritual dynamite in the present national as well as international situation for a Labor Day sermon.

To Give Intelligently and Liberally Depends on Knowing the Facts

AT A recent Sunday morning worship service in Trinity Church, Boston, famous for the long pastorate of the great Phillips Brooks whose poem, "O Little Town of Bethlehem," is one of Christendom's favorite Christmas hymns, the present rector, Dr. T. P. Ferris, began a series of monthly sermon preludes about the postwar reconstruction fund of the Episcopal Church. Each month he will discuss briefly one need or project. On the church calendar appeared this notice,

Bombs did not spare Christian churches, hospitals, and schools. All over the Orient as well as in Europe these Christian buildings lie in ruins. Many of them were built by Christians in the United States. As part of our Christian responsibility to the world, we are assuming the task of rebuilding and reconstructing these institutions. The Episcopal Church for this purpose is planning to raise a fund of at least \$5,000,000. Before any appeal is made for money, however, the Church is making every effort to educate the people so that they will know exactly what the situation is and why the money is needed. This month we are thinking especially of the Philippine Islands and pamphlets describing the need are in the pews. It is our urgent request that all Episcopalians assume the responsibility of knowing the facts so that when the time comes, they may give intelligently and liberally.

This interesting and educationally sound Episcopal method could well be emulated in every Northern Baptist church. The Methodists, farsighted and wise, have already completed their campaign for their own \$25,000,000

reconstruction fund. It was generously over-subscribed. At their annual assembly in May the Presbyterians projected a similar fund of \$27,000,000. The Episcopalians, whose mission field war damages are not as heavy as those of other denominations, have \$5,000,000 as their goal. As reported in June MISSIONS (pages 324-327), under the leadership of Dr. C. Oscar Johnson and Dr. Luther Wesley Smith, the Northern Baptist reconstruction postwar fund totals \$14,000,000. An older generation of Baptists who built these damaged or destroyed institutions on Baptist foreign mission fields and who laid foundations of home mission ministry and projects now functioning in this country that require vast support, were not lacking in devotion to Christ and His purpose for humanity nor in denominational loyalty. The same loyalty and devotion will now be required in even more abundant measure. If Methodists, Presbyterians, Episcopalians and others can do it, surely Baptists will not lack vision, nor be unresponsive to a great need, nor be content with mediocre achievement.

Editorial ♦ Comment

♦ THE FIRST DAY OF SEPTEMBER brings an anniversary of American Japanese relationships that probably not one person in a million will recall. Of those few who recall it, none will give it more than a fleeting thought. On September 1, 1923, occurred the devastating earthquake that obliterated almost 90% of the city of Yokohama and destroyed more than 70% of the city of Tokyo. Nearly 100,000 Japanese were killed. In response to the need and prompted by their characteristic sympathy, the American people quickly contributed \$9,000,000 for the relief of the Japanese. Today American bombing planes have obliterated Tokyo and Yokohama to an extent that not even a cataclysm of nature, known as an earthquake, succeeded in doing 22 years ago. The number of Japanese roasted alive in the fires caused by American "jellied gasoline" incendiary bombs, so that the odor of burning flesh ascended to high heaven, is probably many times the number killed in 1923. And the \$9,000,000 then contributed for relief is today's equivalent of only one half hour's cost of American participation in the war. Of the nearly 30 earthquakes recorded in the present century, all of them resulted in the loss

of more than 250,000 lives. In ordinary times that seems like a huge loss of life. Yet now more people are killed in one week of scientific mass destruction known as war than in 40 years of earthquakes in which nature acted at her worst. More money is spent in half an hour for human slaughter and property destruction than is contributed in a year for relief of earthquake sufferers. In a single air-raid "mission," more destruction is wrought than in 30 earthquakes. It is "the greatest man-made devastation since creation," said Upton Close in a recent broadcast. How times have changed! Indeed the contrast between 1923 and 1945 constitutes one of the most ghastly indictments of our civilization.



THE GREAT DELUSION

Number 123

NEW FRIENDS OF BEER

WHEN America enacted the military conscription law, established army camps, and permitted in them the sale of beer, an editorial in *The Brewer's Digest* in May 1941, made this significant prediction:

The opportunity now presented to the brewing industry is so obvious that it is superfluous to go into it in detail. . . . Here is a chance for brewers to cultivate a taste for beer in millions of men who will eventually constitute the largest beer-consuming section of our population.

In four short years that prediction has been fulfilled!

At a conference called by the Small Brewers Committee in the Waldorf Astoria Hotel in New York, it was announced that the cooperation of small breweries throughout the United States is now to be enlisted to supplement the output of the big breweries because of "a marked increase in the demand by the armed forces for beer. The demands are fantastic, which probably can be attributed to a general over-all increase in the trend toward beer." Note particularly the following devastating sentence from the proceedings of this conference, as reported in *The New York Times*:

Hundreds of thousands of new friends, and young friends at that, are being acquired by the brewing industry.

Not in the wildest dreams of their bewildered imagination when they were lured and confused by specious arguments for the return of liquor did the American people expect anything like this would result from their vote to repeal the 18th amendment.



◆ IN CONFERRING THE HONORARY DEGREE of Doctor of Laws (LL.D.) on Benjamin E. Mays at Denison University's recent commencement exercises, President Kenneth I. Brown said in his citation, "Denison University is happy to express to you publicly in this way its admiration for the notable achievements and worthy public recognition which are yours. You stand as a great leader of a great people. While we are doing this because of our respect for your own personal merit, we hope that through you we can say to your people by this act that we are aware that our nation cannot rise above the level of its minority, and that democracy can become a reality in this nation only as it becomes an actuality for all of the people." Dr. Mays is President of Morehouse College in Atlanta, Ga. He has contributed several top quality articles in *MISSIONS*. At last November's biennial meeting of the Federal Council of Churches in Pittsburgh, Pa., (*See MISSIONS, February, 1945, pages 41-44*) he was elected Vice-President, the first Negro ever to have been chosen for that office.

◆ ALL HONOR TO THE PRESBYTERIANS OF SCOTLAND who seem to have been the first to deplore the ban against fraternization between British and American soldiers and German civilians. At the General Assembly of the Church of Scotland a vigorous resolution was introduced calling on the British Government in the interests of "international understanding, friendship, and good will"

to reconsider "at the earliest possible moment" the non-fraternization policy. It is strange that in Russian occupied Germany friendliness seems to be deliberately encouraged. Perhaps Field Marshal Montgomery felt uneasy about his original order and therefore issued a supplement in which he told the German people over the radio, "You have wondered why our soldiers have not been more friendly with you and why they ignore you when you say good morning and why they do not play with your children. You do not like this attitude. Our soldiers do not like it either." And he tried to explain that all trace of nazism must be destroyed before fraternization will be permitted. Episcopal Bishop H. K. Sherrill of Massachusetts apparently disagrees with the Field Marshal. On his arrival in Paris, in an interview with a *New York Times* correspondent, the Bishop advocated fraternization, claiming that, "You cannot educate the German people unless you have dealings with them. I would like to see American soldiers doing missionary work with German children. If we cannot get along with the children, what chance have we with the adults?" Undoubtedly British and American military commanders have what seem to them adequate reasons for non-fraternization. No civilian is competent to judge. All a civilian can comment is that any good will produced by non-fraternization will amount to less than zero. Fortunately late in July the ban against fraternization was somewhat relaxed.



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



Changing Emphases in American Preaching, by ERNEST TRICE THOMPSON, presents in book form the Stone Lectures for 1943 at Princeton Theological Seminary. Here are stimulating, informing biographical sketches of five noted American preachers of another generation, Horace Bushnell, Henry Ward Beecher, Dwight L. Moody, Washington Gladden, and Walter Rauschenbusch, with a comprehensive survey of the times in which each

lived and an appraisal of their preaching style and their homiletic and theological emphases. Much information hitherto unknown both to the ordinary reader and the preacher is here given for the first time. Few people today would normally associate with Henry Ward Beecher, for example, an evangelistic emphasis that led him to say, "When I am gone, do not let it be forgotten that my one aim was the winning of the souls of men." The story of

Dwight L. Moody is exceedingly well told. Baptists will take pride in the author's appraisal of Walter Rauschenbusch, one of their own great prophets. The long chapter on Horace Bushnell is helpful in understanding how the present controversy between liberalism and fundamentalism had its genesis in America. For preachers this is an exceedingly illuminating book. For lay readers it is inspiring reading. (Westminster Press; 234 pages; \$2.00.)

How to think of Christ, by WILLIAM ADAMS BROWN, late professor in Union Theological Seminary, New York, is one of two books which were practically ready for publication when Dr. Brown passed away. Professor Walter Marshall Horton and President Henry Pitt VanDusen, former associates and close friends, prepared this manuscript for the press. It is "a book for people who feel that there is more to be found in the Lord Jesus Christ than they are able to understand." It is a protest against the one-sided interpretation of Jesus given us by the theologians. Children, philosophers, historians, lawyers, the clergy, the church, soldiers, artists, saints, and others, have all down through the ages had their distinctive ways of thinking of Christ. One thinks of Christ adequately only if he has some acquaintance with these various ways of thinking of Him. Christ is best thought of as the living Christ, the Christ of faith. The human Jesus whom historians can partially reconstruct for us is important, but somewhat irrelevant. Christ is a living Spirit and it is the living Christ who has influenced the ages. This book will be eagerly read and greatly appreciated by many people who knew and loved Dr. Brown. (Charles Scribner's Sons; 305 pages; \$3.00.)

• • •

The Tyrants' War and the Peoples' Peace, by FERDINAND A. HERMENS, a German refugee who fled from nazi Germany in 1934 and is now an American citizen, is an authoritative study of Hitler's Germany. Convincingly it argues that the majority of the German people are not nazis, are not in favor of Hitler's rule, or of German aggression, but are themselves the first victim of Hitler's

tyranny. Given these people a real chance to build a democratic Germany after the military defeat of nazism and the punishment of its criminal leaders, Germany would soon take her rightful place in the European family of nations. So the author denounces the numerous proposals for a vindictive peace, such as the partition of Germany, its prolonged military occupation and allied policing, the so-called "Vansittartism" advocated by Lord Vansittart of England for the complete industrial extinction of Germany, a proposal more recently advocated by Secretary Henry Morgenthau, as both unjust and futile in building an era of constructive, enduring peace. "The only peace that can really last is a peace of reconciliation and no nation can be reconciled by indefinitely policing it." In support of his thesis he quotes the Christmas Eve broadcast of Pope Pius XII which seems to have been forgotten by those who propose to make the new peace, "The destruction wrought by the present war is on so vast a scale that it is imperative that there be not added to it the further ruin of a frustrated and deluded peace."

The book's title is most suggestive. The war has been made by tyrants but the peace must be made by the peoples, which means all the peoples on both sides of the battle lines. "The enemy is tyranny and the solution is democracy" is the author's conclusion. This book is a much needed refutation of some of the fantastic, impossible, vindictive proposals now current as to what to do with Germany after the war. (University of Chicago Press; 250 pages; \$2.75.)

• • •

Asia's Lands and Peoples, by GEORGE B. CRESSEY, Chairman of the Department of Geology and Geography of Syracuse University, recently in special service with the Department of State in Washington, and prior to that a Baptist missionary in China, is a remarkable, absorbingly interesting and superbly illustrated geography of one-third of the earth and of two-thirds of its inhabitants. The entire Asiatic continent is included, China, Japan, Southeast Asia, Southwest Asia, India, and of course the vast expanse of the Soviet Union. Much of the material in this impressive and huge volume was gathered by the author on numerous travels and exploration expeditions. Many of the unusual photographs were taken by his own camera. For the student of advanced geography this is an indispensable book. For the lay reader who likes to travel without leaving the comfortable armchair in front of his fireplace and who has become internationally minded about these fascinating lands in Asia, the peoples, resources, products, military potentialities, emerging significance in global politics, this book can be highly recommended. (McGraw-Hill Book Co.; 608 pages; \$5.50.)

How You and Your Church Can Help the Ex-Serviceman

Roy A. Burkhart THE CHURCH and the RETURNING SOLDIER

"As intelligent and thorough a discussion of the subject as you'll find in print anywhere."
— *Christian Herald*.

"Needs to be read and pondered and inwardly digested by every congregation of Christians in the land to whom the boys will come home again." — *Philadelphia Inquirer*.


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HARPER & BROTHERS

Meet Amos And Hosea, by ROLLAND EMERSON WOLFE, is a brilliant study of these two prophets and is very valuable for the reproduction of the times and the scenes in which the messages were probably delivered. The study is from the ultra-critical point of view that considers not more than half of the Biblical material to have been the work of the prophets. Even the sections considered to be genuine are revised, according to the opinion of the author as to what they should be. (Harper and Brothers; 180 pages; \$2.00.)

• • •

It Can Be Done This Time, by FREDERICK PALMER, offers the interesting and intriguing thesis that a prolonged era of peace after the end of the present war can be assured only through air power as a police force, and the division of the world into three spheres of



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global interest dominated by England, Russia, and the United States, whose interests can be so articulated and controlled as to avoid conflict among them. Using as an analogy the long period of peace under the control of Greece,

then the Pax Romana under the dominance of Rome, and throughout the 19th century the Pax Britannica based on global sea power, the author concludes that the next era of peace can be assured only along the lines he has suggested. With the complete and permanent disarmament of Germany and Japan, the total impoverishment of Italy, and with the vast, quick, omnipresent air power under the control of the three victor nations, this time peace can be assured. He frankly admits that his scheme is balance of power politics on a global instead of on its previous European continental scale, but he believes that with America's "traditional ethical foreign policy" and Britain's "long sight and tolerances" and these added to "the spacious outlook of Russia," greater wisdom should be achieved in ruling

(Continued on page 398)

The Inside Story of the Chinese Struggle



CHINA FIGHTS ON

By PAN CHAO-YING

Every American is interested in this authentic story of the events which were a prophecy of Pearl Harbor and which have made China a major battle ground for democracy. Written by the author of "American Diplomacy Concerning Manchuria" it has an appeal which the Chinese Ambassador at Washington pronounces "of timely importance."

Illustrated \$2.50

SYMBOLS OF THE HOLY SPIRIT

By C. GORDON BROWNVILLE

Dr. Brownville discovers for us the reality of eternal truth in the elements which God has given us for our physical growth and welfare.

\$1.50

THE REVOLT AGAINST GOD

The Conflict Between Paganism and Christianity

By Rufus Washington Weaver,
D.D., LL.D.

Christian Century says: "A survey of the history of thought and culture from the beginning of the Christian era."

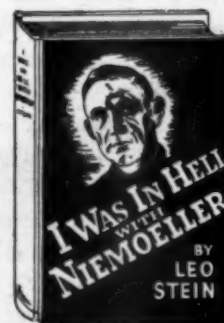
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By DR. LEO STEIN

"Incredible," said many when Dr. Stein's revelations first appeared. Now the world will know the truth! A must book for all Christians today. **Third Large Edition.**

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Missionary Martyrs In the Philippine Islands

*"They bowed their necks the stroke to feel;
Who follows in their train?"*

AS ANNOUNCED on page 298 in June MISSIONS eleven Baptist missionaries and a 9-year-old son were cruelly executed by Japanese military forces in the Philippine Islands on December 19 or 20, 1943.

How often and without usually much thought of the meaning of the lines, American church congregations have sung the familiar hymn whose third stanza closes with the quotation above. The first line as the hymn stanza intimates, refers to the original twelve apostles. To its concluding question the eleven missionaries and the boy proudly answered, "We do!"

According to the story, this group, all of them originally stationed on the Island of Panay, fled to

the hills when the Japanese invaded the Philippines. Here they established a hideaway which they named Hopedale Settlement. For many months the Japanese trekked the hills and valleys in search of them, for it became known that the missionaries (one of them was a physician and another a nurse) were ministering medically and spiritually to Filipino guerilla fighters. Finally their secret hideaway was revealed by a Filipino who had been fiendishly tortured into doing so. All were captured. After one hour granted them for prayer and preparation for death, all were summarily executed. Rev. James H. Covell, who had previously served as a missionary in Japan, surprised the Japanese officer who captured them, by speaking Japanese. To his final plea

TOP ROW

Rev. and Mrs. Erle F. Rounds and their nine-year-old son, Erle Douglas Rounds



CENTER ROW

Rev. and Mrs. James H. Covell, formerly of Japan, and Rev. and Mrs. Francis H. Rose



Signe A. Erickson

Jennie C. Adams

F. W. Meyer, M.D.

Mrs. F. W. Meyer

Dorothy A. Dowell

for sparing the lives of the group, according to a Filipino report of the tragedy, the Japanese officer replied that he was under orders from a higher command and had no alternative.

This terrible tragedy was known officially early in 1944, but the War Department for military security reasons withheld the news. Local newspapers in the home towns of the executed missionaries, not sensing the need of military secrecy, made brief references during the summer of 1944. It was not until last May that the War Department finally released the details.

Thus ended the careers of eleven devoted, efficient, consecrated Baptist missionaries. They are as truly casualties of the war as the men in military or naval uniform who died in Africa and Europe, in Asia, and on the islands of the South Pacific. To them applies with solemn appropriateness the familiar praise of Him who himself knew whereof He spoke, "Greater love hath no man than this, that a man lay down his life for his friends." These martyred missionaries were friends of both the Filipinos whom they served and of the Japanese who killed them.

Names of the men, women, and the boy, who constitute the latest additions to the long catalogue of missionary martyrs, are as follows:

FREDERICK W. MEYER, M.D.
MRS FREDERICK W. MEYER
REV. JAMES H. COVELL
MRS. JAMES H. COVELL
REV. FRANCIS H. ROSE
MRS. FRANCIS H. ROSE
JENNIE C. ADAMS, R.N.
REV. ERLE F. ROUNDS
MRS. ERLE F. ROUNDS
MASTER ERLE D. ROUNDS
DOROTHY A. DOWELL
SIGNE A. ERICKSON

In their honor the American Baptist Foreign Mission Society is publishing a memorial booklet *Through Shining Archway*. Copies will be available on receipt of request and 25 cts. addressed to Home Secretary Jesse R. Wilson, 152 Madison Avenue, New York 16, N. Y.

Mention MISSIONS when writing for a copy.



The Northern Baptist Crusade for Christ

A call to every church and every church member for loyalty, service, and sacrifice in a world-wide two-year spiritual and financial problem

DURING 1945-47 Northern Baptists will engage in a great world-wide program—*The Northern Baptist Crusade for Christ*. It should enlist the allegiance and support of every church and every active member. There will be a specific call to service and sacrifice. The Crusade is so essential, and the needs so compelling, that no individual—whether layman, pastor, church official, state or national executive—will be able to maintain a clear conscience if he does not give it his first concern and his complete loyalty. This Crusade is not just a denomina-

By STANLEY I. STUBER

tional project; nor just another national plan. It is of, and for, Christ!

A CRUSADE WITH TWO PARTS

This Crusade is to have two parts. One is to be spiritual and educational. The other is to be a campaign to raise a postwar fund for reconstruction, rehabilitation and advance. The first, The Christian Life Crusade. The second, The World Mission Crusade. These two will supplement each other. While they have separate

objectives, committees and time schedules, they both fit into the same larger pattern. In order to achieve what Christ would have us accomplish in this kind of a suffering world, meeting the needs which He would have us meet both spiritually and materially, these two must be blended into one glorious achievement.

Since all of us will be occupied with both of these great programs during the next two years, an explanation of the nature of the Christian Life Crusade and the World Mission Crusade will reveal how they unite to form the *Northern Baptist Crusade for Christ*.

THE CHRISTIAN LIFE CRUSADE

The Christian Life Crusade is a coordinated Convention-wide program which will combine in the local church a spiritual emphasis

with practical achievement goals. It will begin January 1946, but certain aspects will continue for many months. Churches during January and February will hold Christian Life Institutes around the following themes:

1. *Our Church and Its Returning Service Men and Women.*
2. *Our Church and Its Program of Evangelism.*
3. *Our Church and Its Program of Christian Teaching.*
4. *Our Church and Its Program for Christian Social Righteousness.*
5. *Our Church and Its Growth in Stewardship.*
6. *Our Church and Its Missionary Outreach.*

Each church will have its own Christian Life Crusade Committee and will prepare, long in advance, the program and arrangements for the series of meetings. After the Institutes have been completed the church will meet again to determine achievement goals. A year later another meeting will be arranged to check on results. It is possible that many churches will want to continue with new and higher goals.

THE WORLD MISSION CRUSADE

While the Christian Life Crusade is primarily educational and spiritual, its chief objective is greater and more intensive Christian action. For this reason the World Mission Crusade, which is a campaign to raise \$14,000,000 for postwar reconstruction, rehabilitation and advance, provides an avenue through which we, as Northern Baptists, can express realistically our Christian conviction and stewardship. For the World Mission Crusade will supply the means whereby we may fully realize our *Crusade for Christ*. Here again it is *Christ* that really matters. Our Master has called us

to crusade not only with our lives, but also with our money.

As Dr. C. Oscar Johnson, chairman of the Committee of a Thousand, says: "The goal of \$14,000,000 ought to be far surpassed by a united army, under the leadership of Christ, going out to do battle for the Kingdom of God, without a sword, but with a marvelous spirit, motivating and directing every one of us."

This phase of the *Northern Baptist Crusade for Christ* will begin October 1, 1945 and end April 30, 1947. Three income tax periods will thus be included. The appeal will be primarily on an individual basis, although the "Sunday of Sacrifice" will be used this year, and in 1946, to help underwrite the \$4,000,000 recurring items in the World Mission Crusade. The needs formerly represented in the World Emergency Forward Fund will now be included in the postwar fund.

ONLY ONE CHURCH QUOTA

For the next two years churches will have only one Unified Budget quota. For 1945-46 the national goal is \$3,600,000 for the regular on-going budget of the denomination. No emergency needs are included. It is through the Unified Budget that Northern Baptists serve Christ at home and abroad year after year. Through increased emphasis upon the Every Member Enlistment it is expected that the Unified Budget will be lifted, within the next few years, to the six million dollar level and held there.

In order to get the total financial picture for the denomination for the period of 1945-47, let us look at it this way:

	1945-46	1946-47
UNIFIED BUDGET	\$3,600,000	\$4,400,000
WORLD MISSION CRUSADE	14,000,000 *	

* Over two-year period.

The budget of the World Mission Crusade is composed of: \$10,000,000 for non-recurring needs, such as rebuilding mission stations in Burma, China, India and the Philippines, and church extension projects in strategic areas on the home field; and \$4,000,000 for recurring needs, such as emergency relief, replacement and rehabilitation of mission personnel, new supplies and medical supplies, and other items formerly met through the World Emergency Forward Fund.

EVERYBODY PARTICIPATING

The Northern Baptist Crusade for Christ is so encompassing that every member of a Northern Baptist church can, and should, become an active participant. Every Baptist should be vitally concerned in this Crusade. The future advancement of our whole denominational program depends upon its successful completion. More than that, thousands of lives will be restored to health and service, thousands of souls will be saved to Christ, hundreds of young people will be started on the way to a Christian education—*IF* we reach our goals; otherwise these, and many more needs will remain unrealized. When such matters of Christian necessity constitute priorities, failure is simply out of the picture. We **MUST** succeed. Dr. Luther Wesley Smith, director of the World Mission Crusade, states the challenge this way: "There are staggering needs which must be met if Northern Baptists are to be worthy of Christ's call in this tremendous hour in human history. The word of God is clear and the grace of God is sufficient. To us is the assurance: 'According to your faith be it unto you.'"

Tentative Field Schedule

September and October: Presentation of Crusade for Christ in all

Associational meetings, Retreats and Conventions with emphasis upon correlation of Christian Life Crusade and the World Mission Crusade.

October, November and December: A considerable number of small conferences in the interest of the World Mission Crusade.

September 21–October 3: 14 Christian Life Crusade Training Conferences, Michigan and Maine.

October 8–November 1: 16 Christian Life Crusade Training Con-

ferences, Western Pennsylvania, New Hampshire and Colorado.

October 29–November 12: 23 Christian Life Crusade Training Conferences in Nebraska, Wyoming and Minnesota.

November 4–30: 146 Christian Life Crusade Training Conferences in 30 states.

November 28–December 10: Nine Conferences in Massachusetts.

December 2: Sunday of Sacrifice—an offering for the World Mission Crusade (recurring items).

Subsequent schedules will appear in later issues.

NOTE.—*World Communion Sunday, October 7, 1945*, may be used as a Sunday in which the churches will emphasize the Crusade for Christ through the Christian Life Crusade and the World Mission Crusade.

National Laymen's Sunday, October 21, may be used as a time in which to enlist laymen of the denomination in the interest of the Crusade for Christ.



FACTS AND FOLKS

During the next three years the Foreign Mission Boards plan to appoint 18 new missionaries for service in the Philippine Islands to replace those who lost their lives there (see page 383), and to return six of those who were imprisoned by the Japanese in Santo Tomas prison camp. First of the new appointees are Rev. and Mrs. Harold H. Kuhlman of Garden Grove, Cal. Mr. Kuhlman is a recent graduate of Berkeley Baptist Divinity School. He will proceed to the Philippine Islands as soon as travel conditions permit. The \$14,000,000 postwar fund announced at Chicago (See MISSIONS, June, 1945, pages 324–327) will include provision for an extensive program of restoration, rehabilitation, and advance throughout the Philippine Islands mission.



The Kaisar-i-Hind Medal for "distinguished public service" in India has been conferred on Mrs. John A. Howard of Khargpur, Bengal-Orissa. In his citation the Governor of Bengal praised Mrs. Howard's volunteer air-raid protection service and her training

News brevities reported from all over the world

of many women in the Khargpur area. He included her assistance in the management of the Khargpur Poor House which was "notably meritorious," and her work for "the welfare of sick and disabled persons and for the children of a district which in recent years

has been affected by the calamities of cyclone and famine. Thus in addition to your work in the missionary field you have undertaken many important public duties." Mrs. Howard is the 37th American Baptist missionary in India to have been awarded this high honor.



Pastor Sherman Chaddlesone, of the Kiowa Indian Baptist Church in Saddle Mountain, Oklahoma, and Secretary R. Dean Goodwin recently visited the Baptist Churches in 12 Ohio cities, Ironton, Portsmouth, Chillicothe, Greenfield, Hillsboro, Washington, Franklin, Sidney, Piqua, Defiance, Ada and Lima, to speak about the work among Indian Americans. Mr. Chaddlesone is a Kiowa Indian. He is pastor of the church that was established by Miss Isabel Crawford over 40 years ago. He became her interpreter, giving up a lucrative career in professional baseball to do so. Later he became assistant pastor of the church, and for the past three years, he has been the Pastor. He is the last living Kiowa interpreter.



Lincoln B. Wadsworth, new Home Mission Board Secretary of the Department of Cities, who succeeds Secretary John B. Thomas. See MISSIONS, June, 1945, page 336

TIDINGS



FROM THE FIELDS

The New Forgotten Generation

The familiar proverb about an ounce of prevention being better than a pound of cure applies also to the new American problem of juvenile delinquency

NOT so long ago we talked of the "forgotten generation," and the young college folk for whom no jobs were available. So they were unable to make a contribution to the world at work. Statistics are proving that we now have another "forgotten generation" in our midst. Its members do not show up clearly as the old

By HELEN C. SCHMITZ

age are left pretty much to their own devices. They are no longer babies, so are thought to be "old enough to look after themselves," with time on their hands, money in their pockets, and war stimulus and restlessness exciting their nerves. They have been getting

into really serious trouble. While we tremble at reports of casualties on the war front, we should tremble with even greater concern over the casualties on the home front. Once delinquency was to be found in the so-called blighted areas of our great cities and industrial areas, but now the Juvenile Delinquent lives just around the corner in almost any urban neighborhood. Postwar problems will be terrifically complicated if we allow a generation to grow up unprincipled and corrupt.

Baptists are aware of the present trend. The Northern Baptist Convention already has a Committee on Juvenile Protection which takes the place of the old Committee on the Child. This year approximately 100 Baptist churches are joined in an experiment to find out how the local church, wherever it is, may better serve its community needs in a well-rounded program for youth.

BELOW:

Entrance to the Christian Center in the Italian Baptist Church in Providence which makes its facilities available to the Club



ABOVE:

Mr. Larry Savasta and the Lou Gehrig Club which he organized for boys in the Federal Hill district of Providence, R. I.

depression loafers did on the street corners. This new "forgotten generation" is unhappily hidden in the fast-moving stream of life. The nation is for the most part too busy to know it is there until some tragedy gets publicity.

While the finest of our young men are inducted into the armed services, the youngsters of teen



One of our churches is already at work. Mr. Larry Savasta of the Federal Hill Italian Baptist Church of Providence, R. I., saw the need of boys in the area around his church, and the Lou Gehrig Boys' Club resulted. Weeks went by and nothing spectacular happened. Larry and the boys met and played together. Then Mr. Edgar M. Docherty, a business man in the city, became aware of what was going on. He had been concerned about the reports constantly coming out about the youth of his city. In Larry Savasta's work he saw one answer to the problem. He called a meeting of civic-minded men with an invitation to discuss the question, "What may be done to keep the boys of Providence from juvenile delinquency," in addition to what is already being done by Boy Scouts, Catholic Youth organization, Boys' Clubs and Y.M.C.A. This invitation brought together a judge of the Juvenile Court, an Associate Judge, a Vice-President of a local bank, a past President of the Jewish Community Center, a Secretary of Research Bureau, two parole officers of the state and three business men. When the meeting opened, Mr. Docherty, as chairman, introduced Mr. Larry Savasta of the Federal Hill Baptist Church, saying, "I have been at the Center on Knight Street and have seen the boys that Mr. Savasta is working with. If I had not seen this group in action, we probably would not be having this meeting today."

It is this same type of sharing of experiences that Baptist churches across the country will have when their individual experiences are pooled. It is hoped that when the experiment is finished we will know for certain what the local church can do for its community and how it can proceed.

They Are Uprooted But Not Transplanted

By ALMA BROADHEAD

PORTLAND, MAINE, since it became a shipbuilding center, has had a great increase in population. A staff of seven workers from five denominations now serve in the Defense Housing Areas. Sagamore Village with 200 housing units of three to six rooms each, is entirely a Baptist responsibility. Stanwood Park with 154 units, and Broadview Park with 300 units are joint Baptist and Episcopalian projects.

As Baptist worker here, I have a morning Sunday school at Broadview and a game and story hour for children on Tuesday afternoons. Since January I have conducted a Bible Study Club for women in this unit. Seven miles from Broadview is Sagamore Village where I have an afternoon Sunday school, a young people's group on Sunday evening, a Women's Bible Study Club on Wednesday afternoons, and a game and story hour for children on Thursdays. Wednesday evenings the Junior High Club meets for games and lunch. All meetings are held in the Community Hall, which is in the Administration Building of the Area. Community card-parties, dances, Boy Scout meetings, council meetings, and Sunday services are all held in the same place. The Sagamore management have provided an attractive screen and pulpit, but it is difficult to give the place a worshipful setting for children and young people.

There is no place—not even a store—where young folk can gather for a dish of ice cream or a soft drink. They ought to have the Hall every night, but that is impossible. Hence they roam around, getting into mischief. Many boys are in a grade at

school which contains children two and three years younger. Moving from place to place has prevented their promotion, although some of them were honor students in home-town schools. Some feel their presence is resented in the city junior high and high schools, and these young people have developed a resentful "chip-on-shoulder" attitude. Several boys have quit school on their 16th birthday. There is considerable truancy, and parents are usually lenient with these older boys, thinking they soon will be in the armed service with all of its disciplines. The men and women work on three different shifts, which means three different meal times. It is difficult to find an hour convenient to all.

Many grandmothers have assumed the burden of caring for small children and doing the housework while "Daddy" is in the service and "Mom" working in a defense plant. How they appreciate an unhurried call from the missionary!

When I have both afternoon and evening engagements, I take my lunch and make coffee or heat soup in the kitchen at the Administration Building. To my surprise this hour has brought many fruitful contacts. Young people drifting in for a chat are now organized in a young people's Sunday evening group. Mothers come to talk about their boys and girls and seek counsel. A homesick boy, working in a mill, stops to tell me how he wishes his family were back on the farm. Most of the people feel a lack of permanence. They do not know how long they will live here; therefore they feel no necessity for putting down roots. They are uprooted from where they were but have not been transplanted where they are. The result is indifference and carelessness.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

The World Day of Prayer Came to Belgian Congo

How the World Day of Prayer was observed in Moanza and the strange climax of half a dozen Congo chiefs who had expected bribes but went away satisfied with cookies, a cool drink, and the voice of Lily Pons on the victrola

WHAT a day of blessing it was to each of us! Our women, our pastors, our teachers—just everyone seemed to respond and find spiritual uplift that day. In place of the 400 our weak faith thought possible, 1,500 women and children attended the seven meetings in our various church centers in spite of many adverse things that happened. There were three places for our women to go on three successive days: (1) Thursday to market at Kimwela and not at Moanza as usual; (2) Friday, the Day of Prayer for women only (something quite new); (3) Saturday, special Baby Clinic, the state doctor to be here. Since these poor folk usually have no place to go, they just couldn't keep straight three days of activities at various places! Nevertheless, on Friday morning the women and children came streaming in and by ten o'clock the church was filled.

Later, we received letters from our church centers filled with enthusiastic reports of their meetings. Pastors had acted as chairmen. Various women had prayed, told Bible stories, and read Bible passages. At one center the women were so stirred by the story of Hannah that before they could close the meeting five women stood up to say, "Yes, we must bring our children to worship and teach them to love God."

By EVA M. SHEPARD

Six of our station women volunteered to go to our two nearest centers, Mukisu and Kizalala. It was a seven-hour walk each way. The Lord made them a blessing and gave them great joy in His service.

As we planned for the meeting we wondered whether it really was best to take time for it from

our already crowded days. By sharing the various tasks with our leaders it didn't make too great a burden for anyone. Alice Jorgenson and her medical assistants translated the story of "Not wanted" from Margaret Apple-garth's, *Primary Mission Stories*. Everyone just loved the story. It was different and yet very similar to their lives and their fetish worship. The teachers and I adapted the rest of the program and sent it to the pastors with an explanatory letter. I am sure it was not our prayers alone that brought blessing on this eventful day, but ours joined with those of women around the world.

As Alice Jorgenson and I were leaving the church, a group of six village chiefs came to us. Each wanted a gift as reward for having obeyed the big chief by bringing in so many women from their villages. What to do? We just do *not* bribe people to come to our church to worship; and yet we did not want to offend these chiefs. So we invited them to our home. What a wild looking bunch of men! Their skins, and what clothes they wore, were covered with oil and camwood powder; their hair was braided in weird arrangements and plastered thick with mud and oil. Some wore second-hand coats or hats which added the final touch to their odd appearance.

As they entered we offered them our dining-room chairs. These could be—and were—scrubbed when they left. We served them "Kool Aid" drink and cookies and played several records for them. They particularly enjoyed Lily Pons' singing "The Russian



One of six Congo chiefs who wanted a reward for having brought the women of their villages to the World Day of Prayer observance

Nightingale." One of the chiefs wore a piece of grass cloth for a kerchief. It had plenty of fringe, which he made fly in all directions when he laughed. Apologies to Lily Pons—he laughed hardest when he heard her sing. It was so different and so new—the only way he knew how to show his appreciation was to laugh.

The climax to food and music was our orphan baby of three months. It was his feeding time. When they saw nurse Alice feeding him milk from a bottle, they were all eyes and began talking and pointing their fingers, and the grass cloth went flying in all directions again. After an hour or so they left very satisfied and very happy. Never a word about gifts. We hope they will visit us often. What an influence for good they could be among their people if they were to accept Christ as their Lord and Master.

Honorary Degree for Dr. Martha J. Gifford

At its Commencement Exercises last June, Kalamazoo College conferred the degree of hon-

orary Doctor of Science on Martha J. Gifford, M.D., a missionary of the Woman's Foreign Board in Burma since 1917. Most of her service has been as a medical missionary at the Ellen Mitchell Memorial Hospital in Moulmein. Just prior to the occupancy of Burma by the Japanese she escaped to Assam and continued her medical work at Gauhati.



Annabelle Pawley

By WINIFRED M. ACOCK

Annabelle Pawley was born in Asbury Park, N. J., on Christmas Day. Her parents, Mr. and Mrs. William Merrill Pawley, were devoted Christians. Miss Pawley first went to Japan in 1915. With only a minimum of opportunity for study, she became unusually proficient in the Japanese language. She first taught in the Girls' School in Himeji, and later served for several years in the Sendai Girls' School; finally at the Mary L. Colby School in Yokohama. After the resignation of Miss Clara A. Converse she be-

came its principal. During her administration a science building was erected. When ready to return on furlough to America Miss Pawley resigned her position in favor of the first Japanese principal of the school. When once more in Japan, she taught in the Woman's Bible Training School in Osaka, and after a year's service was called back to America. Five years later she was happy to be again a part of the Yokohama School. Serving under the Japanese principal at the time of its 50th anniversary, she had the joy of seeing a fund she had started years before help make possible new buildings dedicated at that time. She returned to America to care for ill members of her family and she taught the Japanese language in a Naval School in Colorado. Later, while taking courses in Oriental Studies at Yale University, she was taken critically ill and passed away May 19, 1945, at the General Hospital, in Bridgeport, Conn. In her last letter she wrote of her calling as a missionary as still supreme in her life.

MISSIONS CROSS WORD PUZZLE PAGE

No. 28—Jesus Stills a Tempest

ACROSS

2. "... shall we escape, if we neglect so great salvation." Heb. 2:3.
5. "Where ... your faith." Luke 8:25.
7. "so that ... was now full." Mark 4:37.
10. For example.
12. "he went into a ship with his ... s." Luke 8:22.
14. A compost heap.
15. Blot out.
16. Pair.
17. Endows.
21. "put him into the garden of ..." Gen. 2:15.
24. Bachelor of Arts.
25. "... unto you, ye blind guides." Matt. 23:16.
26. To set again.
27. "and said unto the ..., Peace, be still." Mark 4:39.
29. "insomuch ... the ship was covered with the waves." Matt. 8:24.
- 31 and 58. "O ... of little ..." Matt. 8:26.
32. "shall be taken even that which he seemeth to ..." Luke 8:18.
20. The (F.)
34. ... Mark.
36. Recording Secretary.
38. "If any man among you ... to be religious." Jas. 1:26.
40. Kind of antelope.
41. Laughter sound.
43. Reverences.
45. Road.
46. "and he arose, and ... the wind." Mark 4:39.
48. Promissory note.
49. Even (cont.).
51. "according to all the ... s of it." Num. 9:3.
52. See 39 down.
53. "Then he ..., and rebuked the winds." Matt. 8:26.

55. "And the wind . . . d." Mark 4:39.
 57. "so great faith . . . not in Israel." Luke 7:9.
 58. See 31 across. 59. Senior. Saying of Jesus is 2, 5, 7, 29, 31, 32, 57, and 58 combined.

DOWN

1. "there arose a great . . . in the sea." Matt. 8:24.
 3. Poem.
 4. "there arose a great storm of . . ." Mark 4:37.
 5. Suffix meaning dealing with.
 6. "Let us pass over unto the other . . ." Mark 4:35.
 7. "Love worketh no . . . to his neighbour." Rom. 13:10 (pl.)
 8. Golf mound.
 9. ". . . on a pillow." Mark 4:38.
 11. "he shall . . . himself, and make them to sit down." Luke 12:37.
 13. "carest thou not that we . . ." Mark 4:38.

18. "even the wind and the sea . . . him." Mark 4:41.
 19. "and they were filled with . . ." Luke 8:23.
 20. ". . . , I have told you." Matt. 28:7.
 22. Age.
 23. "and they straightway left their . . . , and followed him." Matt. 4:20.
 25. "the . . . beat into the ship." Mark 4:37.
 28. "mean not that other men be . . . , and ye burdened." II Cor. 8:13.
 30. "he was in the . . . part of the ship." Mark 4:38.
 33. Eye (Scot.).
 35. "and . . . were also with him other little ships." Mark. 4:36.
 37. "persecution ariseth for the word's . . ." Mark 4:17.
 39. and 52 across "What . . . of . . . is this." Mark 4:41.
 40. "there was a . . . calm." Mark 4:39.
 42. Mother of Hezekiah. II Kings 18:2.

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June Puzzle

44. "Lord save us: . . . perish." Matt. 8:25.
 47. Rodent of the West Indies.
 48. "Now it came to . . . on a certain day." Luke 8:22.
 50. Not.
 52. Mother.
 54. "Why are you . . . fearful?" Mark 4:40.
 55. A penny.
 56. Exclamation of inquiry.



A New White Cross Play

Plays or dramatic presentations will be welcome in presenting the challenge of White Cross. This service is a dramatic one and women in local churches are always responsive to a play presentation for it. One new play is ready, entitled: *Love Is the Thread* by BERNICE ROBINSON, a missionary of the Woman's Home Mission Society. Creative individuals can find happy service in writing White Cross materials. For information write to Miss Irene A. Jones, 18th floor, 152 Madison Avenue, New York 16, N. Y.

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TO ALL QUESTION BOX CONTESTANTS: Question 18 should be omitted.

YOU HAVE BEEN IMPRESSED

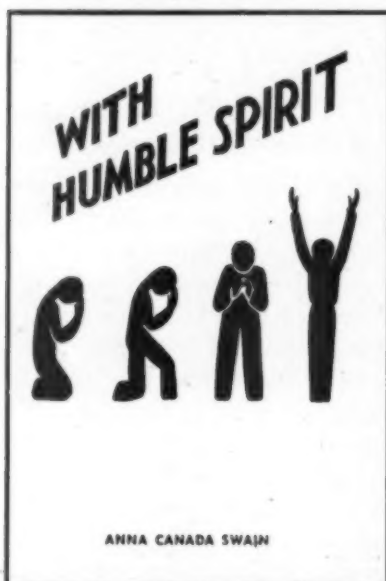
By the international scope as well as the missionary and educational content of this issue. So would a friend or relative who is not familiar with the magazine. Have you ever thought of a GIFT SUBSCRIPTION?

Address MISSIONS
 152 Madison Ave., New York 16, N. Y.

MISSIONARY • EDUCATION

With Humble Spirit Pray

I was tired physically and my soul needed refreshing. By chance I picked up a small book—*With Humble Spirit Pray*—and idly thumbed its pages. Not the usual run of devotional services I noted. Eagerly I read. A new awareness of the presence and power of communion with God filled my spirit. And here is something new for group devotionals. These fresh experiences of worship will bring a new fellowship and oneness with the eternal Father of mankind. Mrs. Leslie E. Swain, President of The Northern Baptist Convention, is the author. These brief worship suggestions translated



Bible Book-of-the-Month

EZEKIEL
for September
I AND II THESSALONIANS
for October

into words reveal the deep spiritual experiences that have lead the author to the throne of the living Saviour. Department of Missionary Education. 50 cents.

Missions Today in a Summer Conference

With eagerness and enthusiasm Baptists of all ages enrolled for courses in missions in numerous summer conferences. At one of these conferences a senior high school student expressed her concept of missions today in the following concise and clear statement: "Missions today means the backbone of the peace which we hope will soon come. It is the equalization of opportunity for all people, opportunity to see and know God, and to understand the fellowship of Christianity."

To Christian World Friends Through Missionary Education

To Christian World Friends, At Home, Abroad is a new leaflet published by the Department of Missionary Education. It sets forth

the purpose and organization of an educational program to help churches participate effectively in world-wide Christian Fellowship. Here are suggestions for the Missionary Education committees, mission study courses, reading programs and a graded school of missions for the entire church based on this year's study themes: "Africa" and "The Church Among Uprooted Americans."



THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

As the fall work opens nothing could be more important to think about and plan for than making our friendships count for Christ.

Before the patterns of living at school and office get set why not invite your friends, new and old, to share the experiences that mean so much in your church and youth

groups. This will be fine preparation for the "New Friends for Christ Program," the project which receives major emphasis a little later on in the year. To help you

feel how important all this is Forrest Fordham, the new Evangelism Secretary on the Baptist Youth Fellowship Staff, has a message for you here.

Very sincerely yours,

Elmer P. Kappan

Youth Conference at Green Lake

By FORREST B. FORDHAM

What an experience it was at Green Lake to attend the Youth Conference of leaders of Baptist youth from the length and breadth of our Northern Baptist Convention. The last night there were dozens who shared their convictions and told of new challenges. If we were to sum up the spirit of the entire conference in one phrase I think it would be "An urge to action." Christianity is no passive thing, but it is a vital growing spirit which permeates all of life. This was expressed over and over again by young people who were anxious to get back into their local groups to urge others to more meaningful service.

The sense of urgency was present in Jesus' ministry. It sent him up into the mountains before the break of day to pray for the multitudes to whom he would speak. He expressed it by saying, "I must do the work of him who sent me while it is day, for the night cometh when no man can work."

This sense of urgency among youth together with great opportunities for service should shake our world. There have been times when the harvest was not yet ready, but that time has passed. A great harvest of young people is now ready to be reaped for Christ. Other "isms" have had their day but youth are tired of what they offered. There is a spiritual hunger gnawing at the hearts of our youth.



The Baptist Youth Fellowship is not unaware of this opportunity. It is our hope that in every local church this year an effort will be made by the youth themselves to win "New Friends For Christ." This effort will consist of more than a mass meeting where the inspiration dies when the last hymn is sung. It is carefully planned so that those who are won will be immediately enlisted in local church service.

Youth "Friendly Month" is a preparatory period during which unenlisted young people will be visited and invited to attend a series of fellowship events and Sunday services. This will be an effort to prove to hitherto uninterested young people that the church has something to offer in fellowship, training and worship. The month will be climaxed by a Youth Commitment Week during which the young people will visit their prospects and ask for decisions, and also bring them to three great evening services, planned for the purpose of winning new people for Christ, and urging those who are already Christians to take further steps in discipleship. During this week special training will be given in assimilating the new members.

So let's get started, young people, and make this year really count!

Materials for Youth Groups

World Service—Study and Action, is the outline of the mis-

sionary education program for 1945-46, for the entire Baptist Youth Fellowship and for the groups included within it. Two copies are distributed free to each church. If you do not get yours please write to the New York office of the Baptist Youth Fellowship for them.

Guild Goals outlines the program of study and activities for Guild groups, in other words the girls' program of the Fellowship. Copies have been sent to each church.

Plans and Materials (manuals for Junior High, Senior High, Young People) are available free and give the Baptist Youth Fellowship program, major projects, the calendar and the various materials to use in all sessions of the age-group Fellowships.

Fellowship Features packets are indispensable for carrying through the five major projects of the year. Order them from the Baptist Youth Fellowship general office, 1703 Chestnut Street, Philadelphia 3, Pa. \$1.00 the set of five; 25 cents each.

Guild Chapter Installation

The picture of the Ann Judson Chapter of Sunnyside Baptist Church, Los Angeles, was taken at their candle-light installation service. As each girl lit her candle, and received of the flame from the main candle which represented His Spirit, they were brought face to face with the challenge and exhortation, "But now ye are light in the Lord, walk as children of light. For the fruit of the spirit is in all goodness, righteousness, and truth." Guilds all over the nation will pray with them that girls, as followers of the Light, and Life of the world, Jesus Christ, may indeed be candles of radiance for the Lord, in this, a darkened world!

Christmas Package Project

Baptist young people will want to have a large part in the sending of 500,000 packages to Christian groups in war devastated areas as a token of Christian remembrance and fellowship. This project is set up for Baptists under the directorship of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society.

Cartons may be packed with some food and non-bulky articles of clothing; the remaining chinks of space to be filled with buttons, needles, thread and darning cotton, and bits of cloth to be used in making patches. The food may be purchased, and perhaps you will wish to give up some of your own ration stamps.

Directions given below should be followed very carefully:

1. Order cartons at once from: Church Christmas Package Project, 297 Fourth Avenue, New York 10, N. Y. Enclose \$1.00 to cover cost of each carton. Do not send stamps. Six cartons \$5.00. State your denomination. Make checks or money order payable to *Church Christmas Package Project*.
2. With the cartons will be sent you:
 - (a) A list of articles which may be included—age-group suggestions are given.
 - (b) A shipping label with the address to which the carton is to be sent.
 - (c) Materials for wrapping cartons when packed.



The Ann Judson Chapter in Los Angeles. From left to right: Shirley Goodale, Reading Chairman; Marilyn Alvis, Usherette; Mary Ellen Wilson, Social Chairman; Eunice Wood, President; Coralie Cliff, Counselor; Lois Stetler, Program Chairman; Shirley Ragan, Publicity Chairman

3. Fill the cartons with *only* the articles suggested on the list. *Permission has been received to export only those items.* Cost of the contents should not exceed \$4.00. They may cost less. Food may be purchased, but other articles are to be taken from your own supplies, and are not to be replaced.
4. You may include in the box a Christmas greeting card with name and address.
5. Mail the carton to the address on the label sent you. Check label for age-group for which carton was packed.

Send to your State World Service Secretary (or to the New York

office of the Baptist Youth Fellowship, 152 Madison Avenue, New York 16, N. Y.) report of the number of packages sent by the youth groups of your church, giving name and address of the church and of the person sending.

This project must receive your attention *at once*, if you have not already planned for it. *Cartons must be received at the designated center not later than October 15.*

In a world saddened beyond belief let us strengthen the ties of Christian hope and fellowship between Christian young people by sending these symbols of "Peace on earth, good-will to men."

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Kodiak, Alaska

Dear Boys and Girls:

I wish that some of you who are interested in the Mission here might have the privilege which is ours just now of really seeing it.

It is a fascinating trip to Kodiak, by rail to Seattle, then by boat. We were on the ocean seven days, and that is a remarkably fast trip! The first three days we steamed up the "inland passage,"

a narrow strait between high mountains, and then long, mountainous islands. No more of beauty could be found anywhere. As we traveled northward we passed salmon canneries, just preparing

for the very busy six weeks' season of salmon packing. The fishing boats were often anchored to the wharfs. Farther north we watched for whales and porpoises and seals.

When Kodiak Island came in sight we were greatly excited. Before long our three homes could be sighted—square white houses, with green roofs, standing conspicuously on the hillside which slopes up toward the high mountains which make the center of Kodiak Island.

We were especially thrilled because in our party were Rev. and Mrs. Glen Chandler and little Lee, a big healthy baby, just one year old. They could hardly wait to see the Mission, for they are to live there these next years, in McWhinnie Cottage. Miss Olson, Miss Tucker and Miss Myers have all "gone out" in the last two years.

McWhinnie Cottage has ten children. The youngest is "Michie," a little lad two years old. All the first day when he would see Mr. Chandler he would call with joy, "There's my Daddy! There's my Daddy!" His comment at night was, "I've got two mummies now, Mummy Mitchell and Mummy Chandler." Mrs. Mitchell has been alone as house mother there for more than six months.

In Ayer, where Mummy Marlin and Miss Rose (Graziano) are in charge, is Michie's brother Paul, four years old, and little chubbie Anna, three years old! Paul is full of music. As soon as he hears a song he tries to sing it, but he makes little effort to remember words. When he says his prayers at night he often uses the Sunday school prayer—"Father, we thank thee," and fits into the music the words he wants to say. Anna plays often with Paul, but she jabbers all the time and is a

perpetual question box. All the older boys and girls love these two little tots.

At the third cottage, Doane, live Rev. and Mrs. Winter, with their own children, Sylvia, 4, Don, 8, Janice, almost 2, and now they have taken in a little girl, Mary Patricia, whom everyone calls Patty. She is only four months old and is almost a perfect baby. It is like playing dolls to take care of her. One older girl, Mattie, helps with the babies.

The church in town is conducting a Daily Vacation Bible School and many of the children walk two miles each way to attend!

This morning a group of boys and girls showed us the farm. There is the big black dog, Honey, with three roly-poly black puppies. Up behind is the chicken house where there are 200 little chicks in the brooder. The big boys were busy with Mr. Chandler at the tool house, as the party climbed the hill behind the houses to the garden. It is a lovely big garden, lying on a sunny hillside where we hope there will be potatoes and turnips, parsnips and carrots to store up for next winter. Near by is a plot where every boy or girl who wants it has his own garden. So many radishes were pulled to see if they were growing that we feared none would be left to grow. Behind the garden spot a short walk through the woods brought us to the dam. There is the water supply which is used in the houses.

On Sunday all the children pile into the truck and go into town for Sunday school and church. Then home again with a number of sailors and soldiers to join them for dinner. Some of the sailors last Sunday were from a boat anchored in the harbor coming back to the States from the South Seas. How they did enjoy a home din-

ner and the children! Afterward came a hike. First down to the cow barn. Ronald and Ewald had not driven the cows down yet. So the party went on down a beautiful dirt road and back by the Sound. Everyone had hands full of flowers, beautiful purple lupine and lush yellow buttercups. There were choice orchids and brown Russian lilies. All of the views of mountain and water, of Wood Island across the Bay, and glorious woods, were even lovelier because of the rain. It rains so much in Alaska that no one stays in because it is raining. Sunday ended as the older boys and girls went in to young peoples' groups and church.

I wish I could introduce you to each of these Alaskan children. So many requests have come from children in the States for letters that it is impossible for these 37 children to respond. Children help with the housework, and also with the farm. When they go to town it takes almost an hour to walk the two miles. House mothers are very busy too, and find it hard to help the boys and girls to write so many letters. So perhaps this annual letter will take the place of the letters from the boys and girls for which so many have written.

This morning at breakfast little Anna kept asking for the story. When all were through eating, Miss Marlin read a story about God, and how He planned a beautiful world. And we thought of the flowers and the birds and learned that "not one of them is forgotten before God." *Luke 12:6*. Then every head was bowed as we thanked God for everything! I like to think that these boys and girls are God's children just as you are in the States.

With gratitude to you for your interest in the Mission here,

Alice W. S. Brimson

News from Kikongo

We carry on four baby clinics in the district and one here on the Station. I have 950 "grandchildren" plus a few who are not in the baby clinic area. Quite often when a child is brought to the hospital he is afraid of the white person. I hear the mother say, "Don't be afraid, that is Grandma!" When we have them, we give gifts of soap, salt, shirts and blankets. When a child is three it graduates and is given a dress or shirt. The women feel that it isn't worth while carrying their babies so far unless they get a gift occasionally, but we urge them to come, for we are able to save the lives of many babies by these weekly checkups. We often find kiddies who are very ill and send them to the hospital for treatment. During the war we take not only children, but mothers, grandmothers and others who need treatment.—*Agnes H. Anderson.*

Missionaries Help Boys and Girls

It's here! Just what you've been asking for! A picture set for Kindergarten boys and girls that will help them understand what types of activity the missionary engages in. A story for each picture. Send 60 cents for your set today!

New Materials for Children

Be sure you send for the following materials *today* so that you may have a good start on the year's program:

Our Neighbors Far and Near: Baptist children's material to use with mission themes—"Africa" and "The Church and Uprooted Americans." 50¢.

When Children Worship: A missionary worship screen showing children of other racial backgrounds engaged in the same worship activities as found in our children's departments. 60¢.

Missionaries Help Boys and Girls:



A set of eight pictures and stories showing the work of missionaries. 60¢.

Send today to the Department of Missionary Education, 152 Madison Ave., New York 16, N. Y.

Champion Book Reader

Alice Marie Cunningham lives in Murray, Utah, and is the champion book reader for Utah. She is only seven years old and has read 18 books from the chil-



Alice Marie Cunningham

dren's missionary reading program. Good work, Alice Marie!

The Wiseman Twins

In April MISSIONS under the title "These Missionaries Sailed in 1944," a short sketch of Doris Wiseman and her sister, Dorothy Wiseman, were included in the material for children. Because of limited space the whole story of their church affiliation and training for missionary service was not given. We're glad in this issue to make that statement. The girls were born in North Dakota, but early in their lives went to live in New Plymouth, Idaho, where their Christian home training was further nurtured by the First Baptist Church.

Doris, active in the Junior B.Y.P.U., heard the call to foreign mission service through the reading of the book, *Ann of Ava*. To prepare herself for her chosen life's work she attended the University of Idaho, Western Baptist Theological Seminary, Linfield College—B.S.; Eastern Theological Seminary—M.R.E.; and the Kennedy School of Missions, Hartford, Connecticut.

Dorothy was a senior in high school when she made her decision to follow God's plan for her life, cost what it might. She wanted to be a nurse, so she went to Pocatello, Idaho, where she received an R.N. from St. Anthony Hospital. Because she knew that to heal bodies was not enough she felt that she must prepare to be able also to bring the message of Jesus Christ to those she ministered unto. For her further training she went to Linfield College to receive her A.B. degree. For additional Bible training she went to Berkeley Divinity for two years.

We are greatly indebted to Idaho for the Christian training that resulted in these two lives given to the service of our Lord.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

This Year's Love Gift

By EDITH V. MOUNT

"Give as though the entire effort rested on you alone."

MY RADIO is turned on early Sunday morning that I may start my day with uplifting music. At the conclusion of the program comes a challenge urging me to expend all my time, energy and money on the war effort as though the entire outcome rested on me alone. If an all-out war effort can call forth such a challenge, how much more should we as Christian women feel that God's work calls for even greater sacrifice.

Again we are faced with the opportunity to serve through the women's "Love Gift." Last year we had the joy of bringing in \$219,111. Voluntarily again this year we are hoping to reach \$300,000. What can \$300,000 do in the work of our denomination? It hardly seems possible but it could carry, through the Unified Budget, the work of Northern Baptists for one entire month: 11½ cents carries the work for one second; \$6.85 carries the work for one minute; \$411 carries the work for one hour; \$9,863 carries the work for one day; \$295,890 carries the work for one month. Think that our effort can carry that work for one entire month.

A certain woman was called on by the president of a local society to share in our Love Gift. She listened patiently but was not moved to do more than slip a dollar bill in her box when they were collected,—not because of the needs, but simply to "save face" before the other members of her society. Then a letter came from her aviator son. A forced landing

in Belgian Congo had resulted in an injury that took him to our Baptist hospital in Sona Bata. The skill of the missionary doctors and their native assistants, the White Cross supplies that provided bandages for his wounds and helped serve the sick and needy native people—these were things to write home about. How differently that mother now thinks of her sacrificial love gift. Money compared to the life of her son. An unusual story? No! Every hospital supported by our denomination can give similar testimony of boys they have cared for.

We are appalled at conditions among children. That has always been a call close to the heart of women. Homes for orphan children in Kodiak, Alaska or Gauhati, Assam, are the result of that age-long concern. We who are busiest still find time to teach children in Bible schools, released time classes, vacation church schools. Yet there is so much more than our hands can do. Our dollars can go where we cannot.

A group of college young people attended a "retreat" last spring. There they were faced with the needs of students in other lands—student prisoners of war, refugees and uprooted students, interned students, starving students. They returned to school, called a cabinet meeting and every single girl pledged the price of her Easter hat that those less fortunate than they might be served. Women are supposed to show the way to young people. Are we permitting the Christian youth of today to show us what it means to sacrifice?

In 1943-44 the per capita giving to the Love Gift equalled 40¢ per Baptist woman. In 1944-45 the per capita giving to the Love Gift equalled approximately 57½ cents per woman. If each of the 381,992 women reported as members of Northern Baptist churches were to contribute \$1.00 each the Love Gift would exceed the goal by \$81,992.

"I cannot persuade the women of my church to open gift boxes every month." We hear that so often. Have you really tried? The churches whose programs are built to make kingdom workers rather than provide an hour's entertainment, carry the Love Gift presentation as one of the most beautiful and worthwhile parts of their program.

Does your Business and Professional women's group make use of the Love Gift boxes? Often they do not know its full intent. Urging women's groups that have not previously used them to know about this opportunity is one sure way of bringing the total amount for your area to a higher percentage.

Love gives because it is "Love's prerogative to give." Let us give as though the work of the kingdom rested on each of us alone.



Chaplain J. R. Noffsinger (Baptist) serving with a Marine Division in the South Pacific, reports that he does not find it necessary to preach a missionary sermon to his men because they see foreign missions lived before them every day. "Seeing the results of foreign missions," writes the Chaplain, "is all that is needed in most cases to win support for the spreading of the gospel." On a recent Sunday his men voluntarily contributed \$114 toward the mission work on their island.

WHEN THE WAR ENDS

HOW will they Read?

WHAT will they Read?

• The great problem of illiteracy — the world's greatest blight today — will be a first order of business for every Government as soon as the war is over. And thanks to a new and ingenious method devised by a devoted Christian missionary, millions will be learning to read so quickly, and with such comprehension, it will seem almost like a miracle.

But what will these millions be reading? Will they read political dogmas or religious doctrines of antagonistic ways of life? Or shoddy tales of human frailties? OR will their reading be the World's Greatest Book — the Holy Bible — the Christian Gospel of good-will toward all men — the way of life which has stood the test of centuries? IT'S UP TO YOU!

Yes, every Christian has a responsibility that cannot be avoided, a challenge that must be met.

Fortunately, the tools to do this great work are already at hand. The Bible has

been translated and printed in the languages of the great masses — 1062 in all, including Braille for the blind. The American Bible Society is ready, able and eager to act for you in publishing and distributing the Scriptures. Much hard work has been done, but much more remains. Funds are urgently needed and the appeal is to YOU.

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BOOK REVIEWS

(Continued from page 382)

and regulating the world so that our civilization may yet be spared the fate that overtook ancient Rome. Whether or not this grand scheme will work will be determined not by air police power but on justice for all nations as the basis of the peace that the air power is expected to maintain. (Charles Scribner's Sons; 307 pages; \$2.75.)

Books Received

The Church and the Returning Soldier, by ROY A. BURKHART, Harper and Brothers, 203 pages, \$2.00.

Christianity Where You Live, by KENNETH UNDERWOOD, Friendship Press, 182 pages, \$1.00.

From Sunset to Dawn, by LESLIE R. SMITH, Abingdon Cokesbury, 125 pages, \$1.00.

Francesca Cabrini Without Staff or Scrip, by LUCILLE PAPIN BORDEN, 402 pages, \$2.75.

Experience Worketh Hope, by ARTHUR JOHN GOSSIP, by Scribners, 200 pages, \$2.00.

My Sermon Notes on the Lord's Supper, by REV. W. P. VAN WYK, Baker's, 117 pages, \$1.25.

News from North of the Nile, by PAUL HARRIS, JR., Association Press, 109 pages, \$1.50.

The Missionary Message of the Old Testament, by H. H. ROWLEY, Carey Press, 87 pages, \$1.00.

A Maker of Modern China, by ALBERT J. GARNIER, Carey Press, 120 pages, \$1.00.

They Found the Church There, by HENRY P. VAN DUSEN, Scribners, 148 pages, \$1.75.

China Fights On, by PAN CHAO-YING, Revell, 188 pages, \$2.50.

The New Sun, by TARO YASHIMA, a collection of more than 250 drawings and cartoons by a young Japanese artist, with appropriate captions and descriptive sentences. Henry Holt and Co., 310 pages, \$2.75.

Bringing Our World Together, by DANIEL JOHNSON FLEMING, Charles Scribner's Sons, 156 pages, \$2.00.

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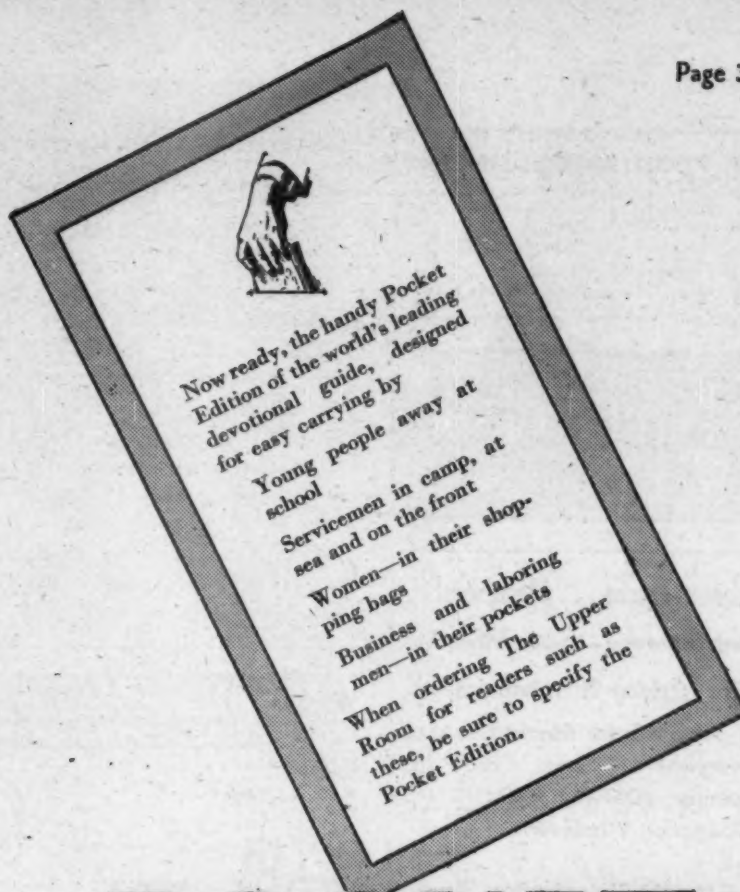
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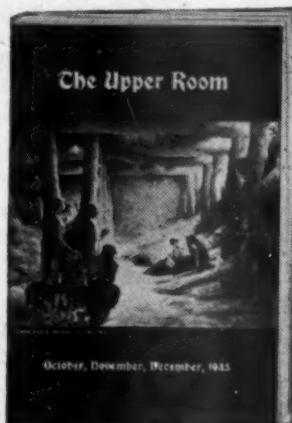
A denomination not interested in its own history will not be concerned about its future. So said a Baptist leader. It is true. Do you know what our forefathers believed, taught and practised? Have you read their thrilling biographies? Do you know the price they paid in order to be free to worship God according to the promptings of their own hearts? Is this material ready at hand for your children in home, Sunday school and Young Peoples' Society? You may have it! *The Chronicle*, the Baptist historical quarterly, published by the American Baptist Historical Society, will bring these inspiring facts and stories to you four times a year for one dollar. It is a rich fund of information. Order from R. E. E. Harkness, Editor, *The Chronicle*, Upland Ave., Chester, Pa.

My continued word of encouragement, of whatever value my opinion may be, to your splendid, exemplary fearless editorial policy.—*Rev. Lester I. Snyder, Pittsburgh, Pa.*



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NOTE.—This abbreviated Denominational Directory is substituted for the
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make it impossible to publish the complete directory more frequently.—Ed.

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